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# the episcopalian

ARCHIVES OF THE  
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## Seven inmates affirm faith in prison chapel

by Harry G. Toland

"Strengthen, O Lord, your servant Arturo with your Holy Spirit; empower him for your service, and sustain him all the days of his life."

Pennsylvania Suffragan Bishop Franklin Turner, his hands resting on the jet-black hair of Arturo "Vince" Guerrero's head, intoned the familiar words of the confirmation service.

The setting, however, was not your standard Episcopal church, but the airy, high-ceilinged chapel at the State Correctional Institution at Graterford, Pa.; about 25 miles north-west of Philadelphia.

The confirmations—of inmates Guerrero and Ervin L. Myers—were the first for the Episcopal Church at Graterford Prison in about five years.

At the same service, William "Sonny" Gravely, also an inmate, was received into the Episcopal Church. Four others, Joseph Godfrey, Jr., Clarence Allen, DeAlvin Releford and George Canty, were accepted for reaffirmation of faith, as was Bertha Lawson, a visitor from a nearby parish.

The service, including Holy Eucharist and the singing of seven Christmas carols, had ended and people were gathering in the back of the chapel for refreshments when Maurice Lewis asked to be baptized. A baptism scheduled some weeks earlier had been canceled by a prison emergency. Turner obliged, using water consecrated for the eucharist.

How do inmates at sprawling,  
Please turn to page 28 (back page)



Pastor Stan White leads Church of the King in prayer.

## 500-member Pentecostal church will become an Episcopal parish

by Richard H. Schmidt

On Easter Day the bishop of Georgia will confirm about 300 people. All adults. All from the same congregation. All new to the Episcopal Church.

They will become members of a new, unorganized mission in the diocese, Church of the King in Valdosta.

Except in the canonical sense, Church of the King is already organized. It employs six full-time ministers, operates a radio station and worships with an orchestra, liturgical dance company, mime troupe and several choirs and youth drama teams. "A full-service church," Pastor Stan White calls it.

White had been pastor of an Assemblies of God congregation. About four years ago he began using *The*

**'Our vision was to be charismatic, evangelical, creedal, orthodox and sacramental.'**

—Stan White

*Book of Common Prayer* in his personal devotions and introducing some liturgical features into the congregation's worship. Most of the members liked the changes, but some favored more traditional Pentecostal worship. In August, 1988, White led 250 members of his congregation to form Church of the King as a new, inde-

pendent Christian congregation. Attendance on a typical Sunday is now around 400 with membership around 500, White says.

"I've been on a slow pilgrimage over the last four or five years," says the 27-year-old White. "I grew up in the Pentecostal/charismatic tradition and am proud and thankful for that heritage. But I began to realize that there are a lot of things in the historic church—sacraments, creeds, liturgy—that we had thrown out and needed to claim again.

"Our vision was to be a church that was charismatic, evangelical, creedal, orthodox and sacramental. We were doing fine with the charismatic and evangelical parts, but it was hard to accomplish those other things in a non-denominational church. I felt I would have been disobedient to God

Please turn to page 28 (back page)

## Spong ordains practicing gay

Although it was by no means the first ordination of an openly gay man in the Episcopal Church, the ordination of J. Robert Williams by Bishop John S. Spong at All Saints' Church, Hoboken, N.J., December 16, was widely publicized in the secular press and has touched off a controversy within the church.

Williams, 34, has headed Oasis, a ministry among gays based at the church, since June. He passed all canonical requirements for ordination, including academic tests, interviews with diocesan bodies, psychological and physical exams. He is a graduate of Episcopal Divinity School.

For the past four years Williams has lived in a committed relationship with James Skelly, a hospital administrator.

"I chose for the cover of my ordination invitation and the liturgy booklet the lines from the collect for ordinations: 'Let the whole world see and know that things which were

See related articles on pages 8, 9 and 21 and editorial on page 26.

cast down are being raised up.' Those lines sum up what this event means. It says to the gay community that this is an act of creative repentance for the past sins of the church against lesbians and gays," Williams said.

Spong denied that he was seeking to force the hand of the church into approving the ordination of gays.

Please turn to page 8



Bishop John Spong, right, and Robert Williams at the latter's ordination to the priesthood.



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## the PRESIDING BISHOP

# Looking for the light: Living Epiphany's wonder



by Edmond L. Browning

According to *The Farmer's Almanac* (I don't look at it often, but it never ceases to amaze me with what you can find therein), on February 1 we will have 10 hours of daylight. By February 28, Ash Wednesday, we will have 11 hours and 11 minutes—an increase in this one short month of 71 minutes of light.

How fortunate we are in this part of the world that the light increases during Epiphany season—as we look for the light, follow the light, are warmed and enlightened by it. The light of the world, God's loving gift to us, has been made manifest.

*O, star of wonder. Star of night.  
Star with royal beauty bright;  
westward leading, still proceeding,  
guide us to thy perfect light!*

We are in the time of Epiphany, the short green season in our church year between the joy of Christmas and the penitential spirit of Lent. Therefore, what a wonderful time to focus on the light of God's love made manifest and, in our own humbling, bumbling ways, to "show forth" the light.

Another Epiphany hymn says it well:

*May all who seek to praise aright  
through purer lives show forth your light.*

I would modify that "purer lives" since it can sound as if you have to hold yourself apart. Our purity is not an end in itself, but an offering and a way of being more deeply of God. I would say "deeper lives," deeper in him, deeper into our understanding of our own lives—that is, who we are in Christ and how we are called—and deeper into the lives of our sisters and brothers around the world, God's children.

At an Ash Wednesday gathering two years ago I was asked what I thought the greatest sin of the church is. A thought-provoking question, that one! Many things can spring to mind. I bet each of you has something that pops into your head. I said, "Apathy." Not caring. Not being involved. Not going deeply into the lives of others. Not

following the star. Not looking for the light, within and all around. Not manifesting the light.

In this wonderful light-filled season of Epiphany I hope we as a church can think on what it means to see the light and to reflect the light. How might we do this?

We could each go deeper within, looking for our own gift of light. This could mean a deepened prayer life in this new year, beginning with this Lenten season. It could mean being intentional in our discipline of study of God's word to us. It could mean having some quiet time each day, turning off all the noise and extinguishing the spotlights to make time to listen to God and see the steady inner flame.

We could also follow the biblical admonition not to hide our light under a bushel. We could show our light, the light of the Episcopal Church, in the world by doing the work of caring for one another and bringing others to the light. This is evangelism. Turn on the light. In your own way, share the good news.

I also believe that we as a church are people of the light as we reflect back the light we see in one another. Each of us is graced by God. Each of us is loved even when we don't feel lovable. It is hard to believe you are lovable if no one seems to love you. Can't we, as a church, remind one another of God's love by bearing that love?

Whenever I fly home to New York at night, I see far beneath me patterns of light. Yellow and white lights dot the black ground of the city thousands of feet below. Green ribbons of light outline the upraised arcs of bridges, and red lights atop tall structures give warning. They are all different manifestations of the wakeful and sleeping city to which I return. Different lights. Different purposes. All part of the pattern. We are like that with our little lights. We twinkle and shine in our own ways, but we all reflect one light. And what a joy it is to be those reflectors. So look for the light and reflect the light. Shine on!

*I will give you as a light to the nations,  
that my salvation may reach to the end of the earth.*

(Isa. 49:6b)

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## QUOTE

Each member of the dance band playing at a wedding reception will make considerably more than the organist who plays for the wedding.

—John Schaefer, p. 5

If you can talk, you can sing; if you can walk, you can dance.

—Fred Goff, p. 6

My concern is that Jack Spong not be perceived as speaking for the Episcopal Church.

—Francis Gray, p. 8

Probably at no time in the history of the church has doctrine been appreciated as little as it is now.

—FitzSimons Allison, p. 20



# Science asks how, religion asks who, conferees told

by Elizabeth Eisenstadt

"The great tapestry of science is woven together in a grand and awesome design with the question, 'How?' " said Harvard astronomer Owen Gingerich. "The biblical picture also concerns the universe around us, but it addresses an entirely different question, not the interconnections of 'how,' but the motivations and designs of the 'who.' "

Addressing 600 people gathered in the vast spaces of Washington Cathedral, Gingerich was the opening speaker in "Heavenly News," a day-long conference in which the scientist, an Old Testament professor and

ment professor at Columbia Theological Seminary in Decatur, Ga.

Instead of being a collection of scientific facts, the creation theology of the first chapter of Genesis was an act of worship and a political statement created by exiled Jewish leaders which says the world is not coming unglued, said Brueggemann.

"The world we experience as disordered evokes praise for one who orders." Challenging the popular assumption of creation out of nothing, Brueggemann said most of the Hebrew scripture texts assume creation emerges from already existing chaos. "Creation is God's ongoing structuring to override chaos, impose order on chaos and defeat it."

A striking similarity exists between the theory of the thermonuclear explosion, or Big Bang, which is held to have created the universe and Genesis 1:3 which says: "And God said, let there be light." But to say merely that "God did it" is "unrevealing and even superficial," telling us nothing about God the creator or the structures of the universe, said Gingerich.

A godless discipline, science was never intended to say anything about the designer, argued Gingerich. Creationists who take the Genesis account literally and try to substitute it for the "how" of scientific explanation risk destroying the entire fabric of inquiry by unthreading one section.

The world of science offers no ultimate truth, but a tapestry of plausible explanations. While all such explanations are provisional, said the astronomer, they must fit into the larger tapestry.

As a Christian, however, Gingerich said he "can see numerous vestiges of the designer's hand in the universe, a super intelligence behind it all."

Long-time cathedral volunteer Frances Hardison found the scientist and the Bible scholar shared a surprising congruence of views. "Even

though he is a scientist, Gingerich has a great reverence for God and for creation."

During an afternoon workshop Col. Frederick Gregory, the first black flight commander, told the participants as much as he could about last year's classified "Thanksgiving mission" aboard the shuttle orbiter Discovery.

"When you look down from space, there are no political or religious boundaries. . . . You've got neighbors all over the place."

Astronaut Michael Collins was pilot of the historic Apollo 11 mission

in July, 1969, when man first set foot on the moon. When he was asked whether that experience had changed his religious convictions, he replied quietly, "You tend to bring down what you took up."

## Correction

The persons in the photograph on page 4 of *The Episcopalian* for January, 1990, were incorrectly identified. The persons pictured were, from left, Patrick Holtkamp, Charles Fulton and Sherrill Scales.

## Current scientific theory about the origin of the universe has much in common with the Genesis creation story.

two astronauts meditated on the current scientific and the biblical accounts of the beginning of life.

Thanks in part to the continuing debate over teaching creationism in public schools, science and theology are popularly seen as pitted against one another. But Gingerich and the others made clear that the two disciplines address different questions about the mystery of the origin of the cosmos and urged respect for both.

A long history of monopolistic and totalitarian claims made on behalf of science and theology has created a false conflict between them, argued United Church of Christ minister Walter Brueggemann, an Old Testa-

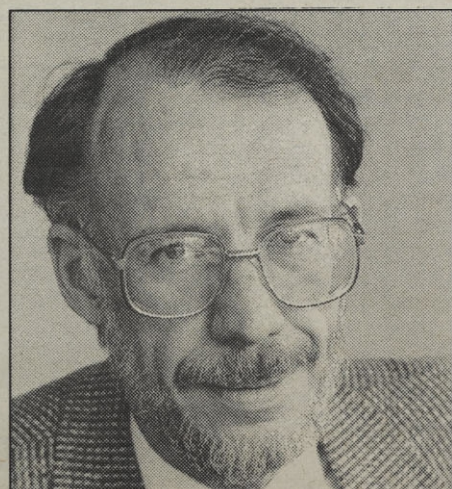
## Hames to edit *Episcopal Life*

Presiding Bishop Edmond Browning has appointed Jerrold Hames, former editor of the Anglican Church of Canada's *Anglican Journal*, to be editor of *Episcopal Life*, the newspaper which will replace *The Episcopalian*.

Hames, 49, edited the *Anglican Journal* and its predecessor, *The Canadian Churchman*, for 14 years. He had earlier served as press and information officer for the General Synod of the Anglican Church of Canada. He began his journalism career as a reporter for two Ontario newspapers, the *London Free Press* and the *Windsor Star*.

"After interviewing many candidates we think we found in Jerry Hames the right combination of journalistic experience and knowledge of the church to edit *Episcopal Life*," said Sonia Francis, executive for communications at the Episcopal Church Center. "He brings to our staff an international reputation for integrity."

In introducing Hames to the



Jerrold Hames

Church Center staff, Browning said Hames has "a tremendous sense of what it means to be a part of the Anglican Communion" and expressed his delight with Hames' "eager willingness to accept the task." Browning also thanked Sonia Francis for her leadership during the selection process.

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# All parties agree: New canon is agonizing, exhausting

by Mary Lee B. Simpson

Vestries and clergy who are in conflict and considering terminating their pastoral relationship should think twice before invoking the newly revised Title III, Canon 19.

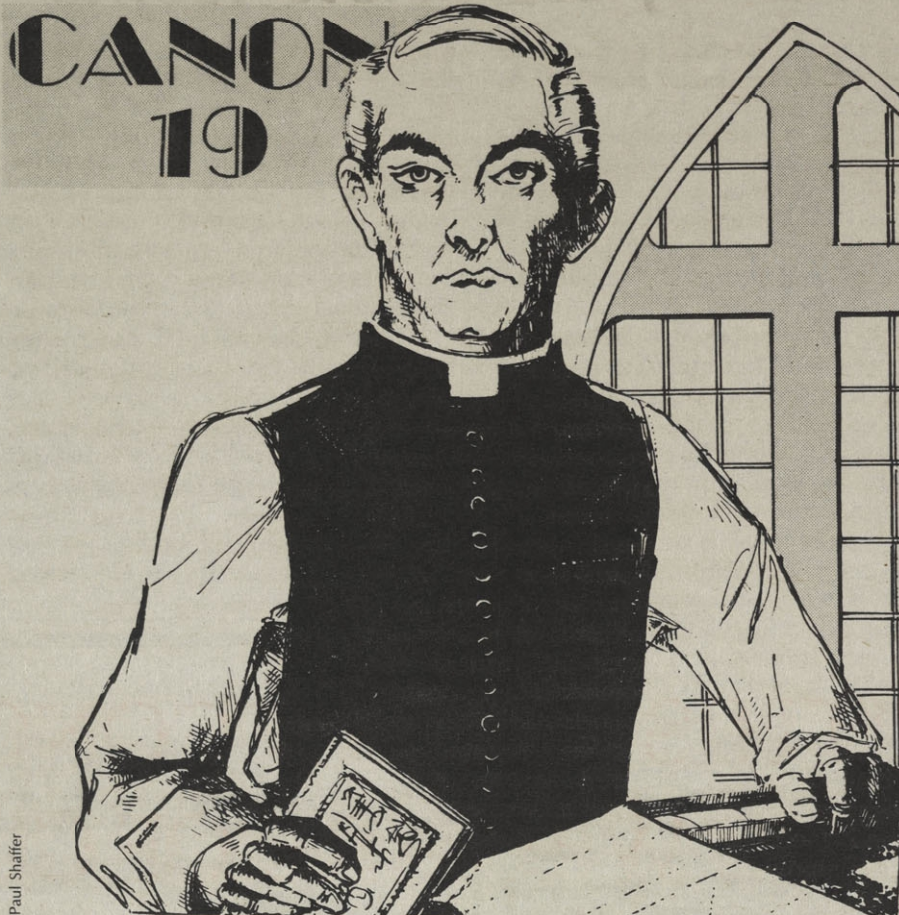
Members of Christ Church, Roanoke, Va., their rector J. Robert Thacker, Bishop A. Heath Light and the standing committee of the Diocese of Southwestern Virginia—perhaps the first in the country to struggle through the entire canon, revised and approved just 18 months ago by General Convention—have described the process as agonizing, exhausting and typically Anglican.

Three days after Christmas, the 14-week process officially ended when, according to stipulations in the canon, the bishop issued his judgment: Both the vestry and rector must resign. The bishop's judgment also specified the terms for the financial settlement between Christ Church and the 49-year-old Thacker, a husband and father of two teenagers. It also spelled out conditions for reelection of outgoing vestry members.

Cause for the judgment was a growing lack of trust that during the past two years gradually turned the 600-communicant parish into opposing camps, critical both of the rector and the vestry.

The conflict intensified on May 24 when Thacker supported coal miners in their strike against the Pittston Company and was arrested for civil resistance on the picket line of the company's coal preparation plant. The 18-member vestry asked for the rector's resignation on July 12 and again on August 8. On September 12, when Thacker said he refused to resign, the vestry, by a vote of 15 to 3, decided to notify the bishop to invoke Canon 19.

Once the canon was invoked, Light appointed an outside mediation team which met separately with Thacker, the vestry and the bishop. But the situation had passed beyond possible reconciliation, and Light recommended the vestry and rector work to agree among themselves on specific terms of their separation.



The two parties couldn't agree so the canonical process went into the next stage. With legal representation, the rector and vestry each presented its position to the standing committee. Upon that group's recommendation, the bishop, as final arbiter and judge, rendered his judgment.

According to Light, this new canonical process is classically and intentionally slow. It emphasizes the agony of division within the household of faith and the inability to be reconciled with one another.

Thacker believes the canon reinforced an adversarial relationship between the rector and vestry. "The canon didn't set up a way for rebuilding and reconciling," he says. "Rather, it built an atmosphere of caution and reserve for one another."

He believes that changing the canon's title from "Dissolution of Pastoral Relation" to "Restoration of Pastoral Relation" could influence the tone of the process.

Another agonizing part of the proc-

## Canon 19, adopted just 18 months ago, sets up procedures for rectors and vestries in conflict.

ess for Thacker was that the moment the canon was invoked, "my pastor became my judge.

"With this canon everything is in the bishop's hands: how the process is to be implemented, what the outcome will be, what the financial settlement will be, what recommendations he will give. That has an effect on my ability to be open with him, just sharing the depths of my feelings."

Thacker would like to see the canon require a list of particulars and the specific charges against a rector. In his case, he says, general statements were made about his performance, but no examples were given.

He also feels the congregation needs to be involved and heard. In his case, people had an opportunity to speak at one congregational meeting, but the vestry didn't respond. "If people had been heard and responded to, perhaps they would be less bitter now because some felt the vestry didn't really represent their views."

For William Eliot, senior warden, the agony came in the amount of time and energy needed to proceed through the canon plus the immense personal and monetary cost.

The process is exhausting and time-consuming, according to Eliot, who is also chairman of the diocesan committee on constitution and canons, an attorney and principal owner of an electrical contracting firm. He believes the process shouldn't take more than 30 days at most. He objected to having to educate first the bishop, then the mediation team and subsequently the standing committee and chancellor. "You feel like you're starting over every time," he says.

Eliot recommends that once the canon is invoked, the rector be suspended from the position until a decision is made. "It'd be more tenable to suspend him if the process were one month to six weeks," he says.

Eliot estimates he has worked close to 10 hours a week for the past six months in connection with the conflict and the regular duties of being senior warden. "Other people on the vestry have put in every bit as much time and some even more," he notes.

The personal cost for Eliot, and the most painful, was the loss of his friendship with Thacker.

Eliot admits he and other vestry members didn't know how bad the situation would become. Asked what he'd tell other senior wardens considering invoking the canon, Eliot says, "Think twice. . . . Consider leaving and going to another church. There were times during the past six

*Continued on next page*



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# AGO says shortage of organists looms

by Richard H. Schmidt

Most organists begin their musical studies with the piano. But fewer children study the piano these days, favoring computer games and television instead. And school music programs are shrinking in many places.

Episcopalians accustomed to good music in church may feel the result of these trends soon. The American Guild of Organists (AGO) sees a serious shortage of organists in the near future.

Money is also part of the problem. "Each member of the dance band playing at a wedding reception will make considerably more than the organist who plays for the wedding itself," says John Schaefer, organist and director of music at Grace and Holy Trinity Cathedral in Kansas City.

## Canon 19

*Continued from previous page*  
months when I wished I had left."

Eliot is concerned about the monetary cost to the congregation. Out-of-pocket cost of the settlement will be from \$45,000 to \$78,000 depending on when Thacker finds new employment. Because of the ongoing conflict, members and pledges have declined.

"The bishop has a free hand to give departing clergy a golden parachute," says Eliot. "And you don't know until he rules what he's going to do."

Thacker says people look at the settlement and think it's generous. However, he's learning that a job search is expensive, footing the costs of long-distance phone calls, postage, subscriptions to employment bulletins, parish profiles and travel to other dioceses. According to the Church Deployment Office in New York City, a priest needs an average of one to two years to find another position.

The settlement instructs Christ Church to pay Thacker salary, housing allowance and self-employment tax through September, regardless of other employment; insurance benefits for nine months unless earlier assumed by another employer; pension fund contributions through December, 1992, unless earlier assumed by another employer; and two annual payments in lieu of his sabbatical.

Would Thacker advise other clergy to go through the canonical process? Yes, if they feel the charges against them are unjust and unfair and if they have the emotional stamina to do it. "On the personal level, they'll feel better about themselves. They won't feel they've run away from something," he says.

"It's time for clergy to stand up for themselves and not let their acquiescence be taken for granted anymore. In the long run that will be better for the church. It will cause vestries to really think through and to try harder than they might otherwise to work things out."

Mary Lee Simpson is editor of the *Southwestern Episcopalian*, the newspaper of the Diocese of Southwestern Virginia.

"Musicians attracted to the organ often realize the salary they will receive will be inadequate to compensate them for the years of preparation necessary or the time required to do the job once they begin work. The church needs well-rounded musicians who know not only music, but theology and liturgy as well. Many people will not invest the time and money to acquire that education with no guarantee that they will receive a salary that says, 'We trust you.'"

Bruce Neswick, organist-choirmaster at St. Paul's Cathedral in Buffalo, says social norms also affect the number of organists. "Many people are reluctant to commit themselves to every weekend," he says.

Changing musical expectations of

congregations also discourage some would-be organists. "Fewer churches are interested in the classics of the church music repertoire; fewer churches use mass settings. This has had some advantages—more people can participate in simpler music—but it also discourages many who might look to a career in classical church music," says Neswick.

The AGO asked Carol Terry, who teaches organ at the University of Washington in Seattle, to head a task force to do something about the problem.

Her group plans three workshops this summer—in Portland, Ore., Pittsburgh, and Kansas City—to encourage study of the pipe organ, where teenage pianists and under-

graduate music majors can explore a career in church music.

"There are lots of part-time jobs available," says Terry. "If someone wants to study business but enjoys music also, he or she can often earn a significant secondary income and gain great pleasure from a part-time organ position. We're trying to train people for these positions and maintain high standards."

But Terry comes back to the lack of good musical training in elementary schools as a major source of the problem. "Children are not being taught to integrate music into their souls so that they will want to do anything on an advanced level," she says.

The AGO task force has developed a *Handbook for Pipe Organ Encounters* with suggestions on how to organize an event to introduce young pianists to the pipe organ.

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The Right Reverend E. Don Taylor of the Virgin Islands summed up the sentiments of scores of our clients following the devastation of Hurricane Hugo. Bishop Taylor wrote:

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### Hugo's Huge Bill

The Church Insurance Company estimates that it will settle over \$7.6 million for 134 claims to cover losses suffered by churches and the clergy from Hugo's fury. Payments for the widespread damage continue.

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# St. Gregory of Nyssen: Is it traditional or contemporary?

by Nell McDonald

The music. Ah, the music. Worshiping with the St. Gregory of Nyssen congregation is like belonging to a glorious a cappella choir. "Singing brings the congregation together as nothing else can do," they say at this San Francisco mission. The harmonies of unaccompanied ancient chants and modern melodies seem as natural as conventional church music. And every worshiper is a part of it.

And then there is the dancing. Vicars Richard Fabian and Donald Schell maintain that dancing was a constant for Christian worship until, thanks to the Puritans, it died out almost everywhere in the 18th century. Five different, simple, folk-type steps are in the congregation's repertoire.

Periods of silence allow worshipers to reflect on the lessons and the sermon. The reverberations of a temple gong help worshipers "fall into deep quiet" for reflection.

What have we here? Is St. Gregory's trying to jazz up the Episcopal service? Are these just gimmicks to appeal to jaded church-goers or disenfranchised youth?

Hardly. Both the arrangement of the church space and the liturgy itself are rooted in traditional worship practices. The liturgy is Anglican—but with a difference. Elements of worship have Christian roots in Jerusalem, Syria, Ethiopia and Constantinople as well as Britain.

But historical scholarship is not the reason for St. Gregory's worship. "Our purpose is not to recreate a period," Fabian says. "This is our period. But we can learn from the experiences of Christians of all periods—and not just from the western church."

Both vicars in this intentional team ministry stress that although research, both ancient and modern, supports all aspects of St. Gregory's life, the primary goal is to build a participatory liturgy and a sense of community.

Who are the members of this congregation? Some heard about St. Gregory's from friends, and a few were attracted by the church's unique Yellow Pages ad. Most were hooked by the freshness of the liturgy, the mu-



Dancing is a regular feature of worship at St. Gregory's.

sic and the sense of community that melds a diversity of ages, church backgrounds and, increasingly, political points of view, according to Schell.

St. Gregory's incorporates theories of group process in its organizational structure. Fabian finds the Tavistock program dealing with interactions and standard pathologies of groups especially illuminating. "I got ideas of how to organize work in a parish so that covert and unconscious things could be handled openly," he says.

Let's walk through a service. On entering the chapel—rented from Gothic-style Trinity Church on Gough Street—we see no pews, but rather people chatting around a D-shaped table in the center of a bright room beneath a vaulted ceiling. Shortly, music director Fred Goff (whose mottos are "If you can talk, you can sing" and "If you can walk, you can dance") suggests practicing the music for the day.

We then line up for the procession using a folk step danced for centuries

at a Liechtenstein monastery and brought to St. Gregory's by a Roman Catholic Benedictine monk. "Everyone shares in the entry procession," Fabian says, "with the clergy leading among their people." He likes the non-magisterial nature of this practice and, of course, can give a historical rationale for it.

This takes us to chairs cupped around the raised "bema" platform where the presbyter sits while preaching.

After the quiet period following the sermon, members of the congregation may offer their personal reactions to the sermon. "The sermon conversation required trial and error," Fabian says. He strives for truly personal responses—no reference to a book just read, for instance—and observes a clear time limit.

The congregation changes location after the Liturgy of the Word, singing and folk-stepping to form a circle around the free-standing altar. The children come in and take part in an active, enthusiastic exchange of the Peace. As things grow quiet, the dea-

con calls out, "Parents, take your children in hand. Let us love one another that we may offer the holy sacrifice in peace." And the celebration of the eucharist continues.

St. Gregory's is an unusual example of a distinctively Anglican approach, combining the vernacular, the features of early Christian and Jewish worship and the modern, scientific study of groups and institutions. Ergo: scripture, tradition and reason.

"We've always intended to found an Episcopal parish, an ongoing congregation," Fabian says. "We are not intending to try some things for a while, hoping that someone will learn from them, or that we can write some articles."

Plans are complete for a building of their own. "Being open to what has gone before is half of the process," Fabian says, "and doing our best heading into the future is the other half."

Nell McDonald is a free-lance author living in San Mateo, Calif.

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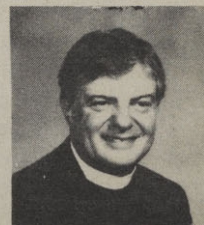
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# Protest denied, church may still win betting battle

by Harry G. Toland

Some have called it a David-and-Goliath battle.

In terms of that metaphor, Goliath—the New York State Racing and Wagering Board (RWB)—technically has won.

But as with the original scrap, the ultimate victory may yet come to the smaller warrior, Fredric F. Leach and Trinity Church, Gouverneur, N.Y., of which he is rector.

The dispute involves an off-track betting parlor in a former bank building close to the church. RWB regulations require off-track betting installations to be more than 500 feet from a school or church.

The RWB granted a waiver—"in the public interest"—for the Gouverneur parlor which is only 350 feet from Trinity Church. The place was opened last February and does business seven days a week.

The rector and the Trinity vestry took their case to state court last year and lost. "This court cannot and will not substitute its judgment for that of the board," the judge wrote.

Leach has no plans to appeal the ruling. But, he points out, the public seems to be writing another verdict:

**'We stood tall.  
Now we're the  
best known  
church in  
Gouverneur.'**

**—Fredric Leach**

The total take at the Gouverneur parlor is running at about one-fifth of the grosses at each of the other two off-track betting outlets in St. Lawrence County.

The ringing of church bells in protest when the parlor opened and picketing by members of Trinity and two other congregations may have contributed to its depressed intake.

"I never see anyone in there," says Leach. "There's sort of a stigma attached to the place. I know a dentist who goes in by the back door."

The thin pickings may also relate to the disapproval registered by the Board of Trustees of the 6,000-population town after the opposition led by Leach and Trinity. Originally, the trustees had favored the parlor in the bank building.

Leach says he's not against betting as such. "I enjoy going to a horse race," he says. But in addition to violating RWB's own 500-foot rule, the Gouverneur parlor, which has no parking, threatens disruption of parking at Trinity.

And its operating conditions keep changing, he says. "Initially they said it would be shut on Sunday. Then they opened on Sunday." Then last August, the legislature granted the parlor a liquor license.

"Originally," says Leach, "we were against it because it operates on Sunday and breaks the 500-foot rule, but

if they do this [serve liquor], I would feel even stronger against it."

In the year-and-a-half battle, Leach enlisted the aid of Bishop David S. Ball of Albany, who wrote a letter of protest to Governor Mario Cuomo—to no avail, says the rector.

Trinity's congregation—70 to 75 attend services on an average Sunday, Leach says—has given him and the vestry solid support.

The rector has taken some private heat. "I've had calls at midnight," he says. "But basically, we stood tall. Now we're the best known church in Gouverneur."



Fredric Leach outside his Gouverneur, N.Y., parish



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# Ordination

Continued from page 1

"My agenda is simply to ordain a qualified candidate for the priesthood who is doing a fine ministry," he said.

"I believe monogamous, committed gay relationships can be a wholesome example to the flock, but I would not ordain any promiscuous, sexually irresponsible person, whether heterosexual or gay."

The 1979 General Convention passed a resolution stating that ordination of practicing homosexual persons and heterosexual persons engaging in sex outside of marriage is "not appropriate." But 46 bishops have signed a statement dissenting from this resolution and saying they will not be bound by it. Efforts by conservatives to make it binding and

by liberals to weaken or rescind it have both failed at subsequent General Conventions.

One raucous objector was ejected from the ordination when he interrupted the sermon by retired Bishop Frederick Wolf. Two other objectors were allowed to present their objections during this service.

In a statement released later, Spong stressed that he had not acted alone in ordaining Williams. "Though it was my hands, as the bishop, that were laid upon Robert's head in ordination, the task of choosing those whom the church will ordain is a corporate task exercised by a significant number of people."

"Unilateral, autocratic decisions made by the bishop regarding the future ordained leadership of the Episcopal Church is not our style," Spong said.

Spong sees Williams' ordination as a "step into honesty and into integrity. We have also sent out an unmistakable message that would indicate to a large number of alienated persons that they are welcomed into this part of the body of Christ. That welcome is on the same basis for everyone, for worship as our church has come to understand it is a 'come as you are' party where we can now sing with new meaning, 'Just as I am without one plea, O Lamb of God, I come.'"

Presiding Bishop Edmond L. Browning said he hopes the ordination "will encourage positive debate, rather than polarization." He warned against talking about "us and them" and asked that Episcopalians "remember that we are not simply a political body in the business of passing resolutions; we are a church."

# Bishops charge Spong violated church doctrine

Several bishops plan to bring charges against Bishop John Spong for violating church doctrine by ordaining an openly practicing homosexual to the priesthood. If convicted, Spong could be censured, suspended from exercising his duties or deposed.

"It could easily be settled without a trial if the House of Bishops deals with it by a censure resolution at its meeting later this year," says Bishop William Wantland of Eau Claire, one of those planning to bring the charges. "Most of us, I think, would prefer that to a long and divisive trial."

Wantland distinguishes between doctrine and discipline. "Canon law is discipline, and Jack [Spong] broke no canon law in ordaining Mr. Williams. The ordination is valid. But he did go against the stated doctrine of this church."

Bishop Francis Gray of Northern Indiana is another of those planning to press the charges against Spong. "I'm not a juridical person who dwells on canonical details. I look at the big picture. Spong has counter-vened the teaching of this church, which is found in several places, including resolutions of General Convention. In a remark attributed to [Presiding] Bishop Browning, he said that Spong had broken no canon. To think of it only in canonical terms undermines Convention and negates the authority of its resolutions."

"My concern is that Jack Spong not be perceived as speaking for the Episcopal Church, which it sometimes appears that he does. We need a significant number of bishops to disavow publicly what he has done."

Bishop Maurice Benitez of Texas sees Spong's action as "a unilateral and blatant disregard of the teaching of the church catholic on the subject of human sexuality. In addition, he deliberately violated the trust and collegiality of the House of Bishops and thereby expressed contempt for the body of the church and church leadership."

Did Spong in fact violate church doctrine? "That's a tough question to answer," says Guy Roland Foster, who taught canon law at New York's General Theological Seminary until his retirement last month.

"Resolutions of General Convention are not binding in terms of determining actions, and there is nothing in the canons to say someone can be brought to trial for violating a resolution," Foster explains. "But it gets stickier when you say that a resolution is a statement of doctrine."

"The Episcopal Church has historically declined to declare doctrine by means of General Convention resolution, going back to the Tractarian controversy of the 1850's. Asked at that time to pass a resolution about baptismal doctrine, the convention refused to do so, saying the Prayer Book was a sufficient doctrinal statement. I think you'd have a tough time demonstrating in court that a resolution forbidding an action is a declaration of doctrine, but it might possibly be done."



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## CALENDAR

### February 2

Presentation of Our Lord

### February 9-16

Episcopal Church Women national board meeting, Scottsdale, Ariz.

### February 11-12

Convocation for Peace in the Middle East, Cathedral of St. John the Divine, New York, N.Y. Contact: Convocation for Peace, 122 W. 27th St., 10th floor, New York, N.Y. 10001.

### February 15-17

Consortium of Endowed Episcopal Parishes' annual conference, Indianapolis, Ind. Contact: Nancy Deppen, P.O. Box 2884, Westfield, N.J. 07091.

### February 16-18

Conference for Episcopal faculty members in colleges and universities, Hendersonville, N.C. Contact: Kanuga Conferences, Drawer 250, Hendersonville, N.C. 28793.

### February 16-20

Three-Day Retreat, Peekskill, N.Y. David A. Norris, conductor. Contact: St. Mary's Convent, John St., Peekskill, N.Y. 10566.

### February 21-23

Foundational conference, advocacy network for college chaplaincy and campus ministry, Washington, D.C. Contact: Dorsey McConnell, The Episcopal Church at Yale, 1955 Yale Station, New Haven, Conn. 06520.

### February 24

St. Matthias the Apostle

### February 28

Ash Wednesday

### February 28-March 3

Episcopal Urban Caucus, Atlanta, Ga. "EUC Ten Years Later: The Dream, the Reality, the Vision." Contact: Annmarie Marvel, 138 Tremont St., Boston, Mass. 02111.

### March 2

World Day of Prayer

### March 5-9

Executive Council meeting, Kansas City, Mo.

### March 5-13

World Convocation on Justice, Peace and the Integrity of Creation, Seoul, Korea. Sponsored by the World Council of Churches. Contact: Andrea R. Cano, WCC, 475 Riverside Dr., Room 915, New York, N.Y. 10115.

### March 6-9

Growing the Church through Small Groups, 4th national conference, Lake Avenue Congregational Church, Pasadena, Calif. Contact: Jollene Anderson, Institute for Continuing Education, Fuller Theological Seminary, Pasadena, Calif. 91182.

### March 12-14

"Medieval Heritage and Modern Realities in Jewish-Christian Relations," New York, N.Y. Workshop. Contact: Robert Reber, Auburn Theological Seminary, Broadway and W. 120th St., New York, N.Y. 10115.

### March 13-16

"Christ for a New Century," the official opening event of the Decade of Evangelism, Hendersonville, N.C. Contact: Kanuga Conferences (see address above).

### March 19

St. Joseph

### March 25

Annunciation

### April 1-4

Lenten Retreat, Hendersonville, N.C. Speaker: C. FitzSimons Allison. Contact: Kanuga Conferences (see address above).

### April 2-6

Congress on Urban Ministry, Bismarck Hotel, Chicago, Ill. Sponsored by Seminary Consortium for Urban Pastoral Education. Contact: SCUPE, 30 W. Chicago Ave., Chicago, Ill. 60610.

### April 8

Palm Sunday

### April 13

Good Friday

### April 15

Easter

# Gays share experiences as commission listens

by Lindsay J. Hardin

The Standing Commission on Human Affairs held a hearing January 6 in Washington, D.C., in response to General Convention's request for open dialogue on disputed questions of sexuality. Attended by some 45 people, primarily gay men, it was the second of a series of hearings before the commission makes recommendations to General Convention in 1991.

With assurance from Bishop George Hunt of Rhode Island, commission chairman, that confidentiality would be respected, participants told their personal histories and made recommendations on how the church can improve relations with gay and lesbian members.

One man in his 30's spoke of the

prejudice gays and lesbians in the church face. "We are edging toward a greater awareness in the Episcopal Church, . . . but prejudice still exists," he said. "The most difficult kind is insidious prejudice that survives under a guise of reasonableness."

A priest told of being ordained with his bishop's knowledge that he was gay and being "sworn to secrecy" by the bishop. After three years in what was described as a successful ministry in a quickly growing parish, the young vicar was told to look for another position because several parishioners had learned of his sexual orientation. Although the parishioners supported him, the priest resigned under pressure from his bishop.

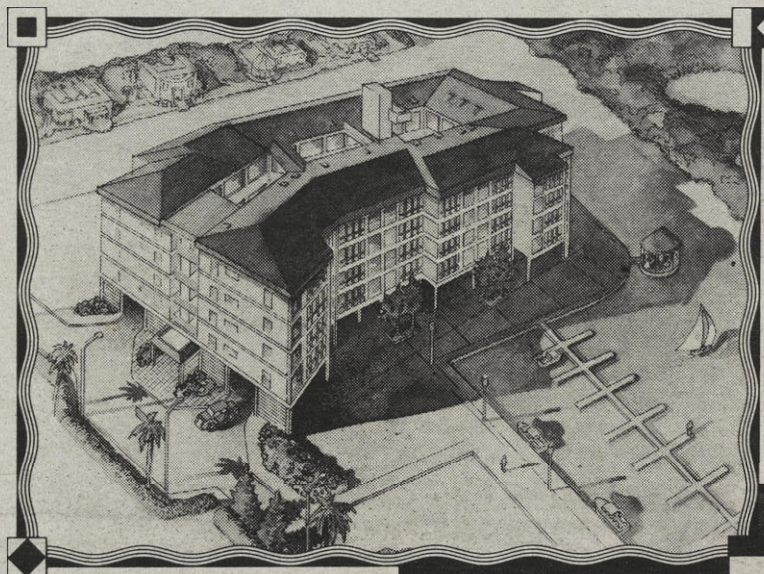
"I am baptized and washed in the same blood as every other member. I was set aside to perform sacred acts in the name of God's people. I entered the ministry in honesty."

Recommendations voiced by some of the approximately 15 speakers included having a desk at the Episcopal Church Center for gays and lesbians, improving pastoral relationships with gay and lesbian clergy, removing barriers to ordination and affirming committed relationships.

One speaker said that if more gays and lesbians were to be included in groups to study sexuality, evangelicals and charismatics should also be included.

Lindsay J. Hardin is a priest and free-lance writer living in Silver Spring, Md.

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Children at St. Stephen's parish play day

## Black Charleston church integrates, starts growing

by Kay Stricklin

"St. Stephen's is going to force some other churches into doing things differently," says Charles Shine, senior warden of the integrated, mission-centered parish in downtown Charleston, S.C.

St. Stephen's already does things differently. Vicar Alanson Houghton points to three things: "First, we are a reverse-integrated parish, black to black-white. Second, our focus is mission, what we give away to the community. And finally, we're a new model for ministry. That's the hardest part."

Two and a half years ago St. Stephen's was an urban, black congregation in decline. Charles Shine remembers, "We had Morning Prayer every Sunday. We read it to ourselves and every week there were fewer and fewer people."

Thelma Shine, who is treasurer of St. Stephen's, grew up in the parish. She remembers those days in early 1987 as times of despair.

Louise Washington, who raised eight children, all baptized in the parish, says, "I'd never have left. If you love something you stay. And I stayed in my church because I knew God would send somebody." That somebody was Alan Houghton.

A worker-priest, Houghton earns his living elsewhere while serving as a consultant to parishes in the Diocese of South Carolina.

Fifteen people gathered at a meeting after church in June, 1987. The subject was integration. "I think that it is the key to our survival," advised Charles Shine.

After some silence Washington spoke up. "I think we can do it." Later she recounted, "I didn't fear anything. I was brought up with white folks so I feel close to them."

There were doubts, though. "Some people worried that the white folks would come and push us into the background," recalls Thelma Shine.

"They can't take the church," Charles Shine told those concerned. "But we can surely give it to them. If we quit coming we give it to them."

On July 3, 1987, St. Stephen's took its brave step into the future with three white people in the congregation and a new mission statement.

Today St. Stephen's is a congregation of more than 150 people who give away 50 percent of their budget and give extensively of their time to community service. They share equally with the vicar in organizing and executing parish programs. A staff is paid for specific roles in the church—music, education, administration. But pay covers only a portion of the time they put into life at St. Stephen's. Many hours are donated beyond what they are paid to do. Thus the model is set: an integrated parish whose focus is outreach and whose structure is one of shared ministry.

Others have taken notice. A Lutheran pastor called on Charles Shine to find out how St. Stephen's did it. Scores of people attended last year's Community Forum Series. Then there are the numerous agencies and individuals who have received financial assistance from St. Stephen's outreach budget.

There have been some powerful moments for those inside the St. Stephen's family as well. Florence Poff, chairman of the altar guild, remembers "the expressions on people's faces when they saw how beautiful the church looked that first Christmas."

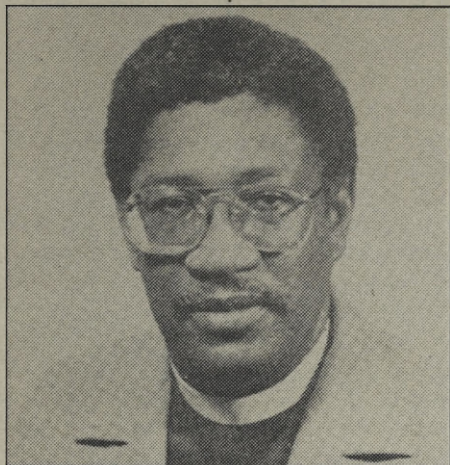
For long-time member Viola Robinson the biggest thrill was last Palm Sunday when the bishop came for the first time in three years and confirmed 14 people "of all colors and all ages."

There is also a brand new parish hall completed in August.

"The hard part," says Houghton, "is making people realize that if they don't get involved it just ain't gonna happen. I'm a worker-priest, out in the community doing other things. I think people do respect my time more than they do in the typical parish priest model."

Kay Stricklin is now a parishioner at St. James' Episcopal Church, Hendersonville, N.C.





James H. Ottley

## Panama bishop: Mixed feelings about invasion

Panama City's Episcopal churches were silent on Christmas Day, five days after the U.S. invasion, with priests and parishioners kept close to their homes by gunfire in the streets.

But, said Panama's Bishop James H. Ottley in a telephone interview in late December, three priests did manage to celebrate Holy Eucharist in private homes.

The bishop's son Luis was shot at, he said, and held at gunpoint for a brief time by a member of ex-dictator Manuel Noriega's so-called "dignity battalions."

"Things are settling down now," Ottley said. "One thing that has not been reported is the number of displaced persons the invasion has caused, something like 20,000 of them, in two camps."

Almost half of that total, he said, came from the area of Noriega's *Comandante* headquarters where bombing and shooting wrecked homes. The invasion cost the lives of 1,000 to 2,000 Panamanian civilians, the bishop said.

"My feeling is one of mixed emotions," he said. "Internally, there were problems that needed to be addressed, but it is horrible to live through an invasion. The majority of Panamanians believe this was the best way to get rid of Noriega, but I am really sorry it had to come to that."

The longer U.S. troops stay in the country, he said, the greater will be the antagonism toward them.

The new government, Ottley added, seems to be taking hold, but they "will have to prove that [their talk of] reconciliation and reconstruction is more than just words, that it means love and forgiveness. If they can pull that off, they will get support."

The new government needs to be in control, the bishop said. "Right now, the United States is in control."

Meanwhile, life in the capital is struggling back to normal. The day before the interview, Ottley said he had received his first mail—"a small amount"—since the invasion. And because of barricaded streets, a trip normally taking 20 minutes often requires an hour and a half.

"We are going to try to resume church services on Sunday [December 31]," he said.

## Bishop's letter to the Diocese of Panama

Following the U.S. Army's invasion of Panama December 20, Bishop James H. Ottley of Panama wrote a pastoral letter to his diocese.

Here are excerpts:

We regret that the changes so longed for by our people did not find a response in the negotiations and that they had to be accomplished through an armed intervention which has left suffering and grief in its wake. The behavior of a large number of Panamanians

who dedicated themselves to the indiscriminate looting of commercial establishments is equally deplorable.

Now we await the reconstruction of our country in which the great majority, especially the poor and needy, may be able to enjoy the riches of this country which has been blessed by God.

The new government has as its theme, "National Reconstruction and Reconciliation." Reconciliation is based on love and forgiveness, which are foundation stones of every good Christian. May these two virtues guide our actions in the future as we

have been able to observe here and in other countries of Latin America that hate and greed lead to the destruction of all human values.

Our hope is fixed on a reconstruction which will favor life, respect and dignity of every individual, watch over all the people of Panama and not just some, pay special attention to the needs of the poor and forgotten and, finally, take over as soon as possible the defense of our country.

May God be the guide of those who direct us, and the light of each Panamanian, to achieve the goal for which all are yearning.

Human rights and civil liberties here and all over the world are threatened because we do not appreciate their source — **The Great Law Codes of The Old Testament**, which also give us the base of our unique Judeo-Anglo-American Common Law system.

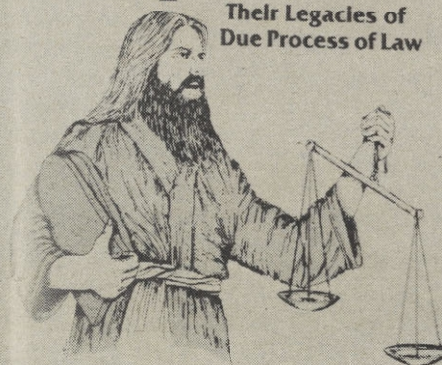
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## Presiding Bishop's Fund makes Hugo relief grants

Areas struggling back to normal after Hurricane Hugo's devastation have been helped by \$570,000 from the Presiding Bishop's Fund for World Relief, mailed out late in December.

Bill C. Caradine, executive for mission planning, said the fund had received more than \$600,000 for hurricane relief, the largest amount for any single disaster, "and it's still coming in."

The fund's allocations are:

**Puerto Rico**—\$190,000 which will be used to rebuild 30 houses. The money will buy \$6,000 worth of materials for each house, with the owners doing the work themselves; an additional \$10,000 will go to restore a priest's damaged house.

**Virgin Islands**—\$180,000, some of which will be used to repair homes, some to grant loans and some for priests to rebuild their homes. Two priests' homes were destroyed and others damaged, Caradine said, "and the clergy are too poor to have insurance."

Bishop E. Don Taylor of the Virgin Islands said recovery is going well on St. Thomas although the congregation of the leveled Holy Spirit Church is still

meeting in members' homes.

All the churches on St. Croix were damaged, Taylor said, and congregations there are meeting in parts of the buildings still standing or, in one case, under trees. "The cycle of services has not been interrupted," he said.

The bishop's home on St. Thomas was destroyed but even before the storm the Diocese of Long Island had guaranteed Taylor a loan to buy another house. After Hugo, he, his wife Rosalie and 12-year-old daughter Tara moved into the new home.

**West Indies**—\$100,000 which will be used mostly to restore churches, schools and parish halls, Caradine said.

**South Carolina**—\$100,000 which will help ecumenical efforts in which Episcopalians are participating, Caradine said.

William H. Skilton, an Episcopal priest who chairs Tri-County Interfaith Response Ministry in the Charleston area, said much of the money will go to help individuals whose houses need repairs but who can't get enough money for the work.

### U.S. nun killed in Nicaraguan shooting attack

Managua, Nicaragua—A Roman Catholic nun who had served here for 11 years and was known for her diligence in maintaining political neutrality was killed January 1 when a pickup truck she and three others were riding in passed over a grenade that exploded. Shooting ensued. Sister Maureen Courtney, a native of Wauwatosa, Wis., and Sister Teresa de Jesus Rosales, a Nicaraguan nun, were killed. Auxiliary Bishop Paul Schmitz of the Bluefields area and Sister Francisca Maria Colomer were injured. "The white pickup truck... was clearly marked with yellow crosses. When those still alive in

### BRIEFS

the truck shouted that they were religious, the firing ceased, but by then two were dead." The government has blamed the attack on the rebel contras, but the report has not been confirmed independently. "Sister Maureen was a dynamic and zealous missionary who worked to help the people help themselves," said Sister Jean Steffes, general superior of the Congregation of St. Agnes. "She will be sorely missed, but with the skills the people have learned from her, her work and her spirit will live on."

### Breeding red heifers could help rebuild Jewish temple

Bat Shlomo, Israel—A ranch Jewish cowboy Danny Greenberg owns has become the laboratory for a group of rabbis and researchers intent on rebuilding the ancient Jewish temple. Observant Jews stay off the Temple Mount because without the red heifer, an extremely rare species, they are regarded as impure. The Old Testament remedy for impurity is to sacrifice the animal, burn it and use the ashes for purification. The Bible specifies that the heifer must be 3 years old, have no more than one non-red hair and be without blemish. Greenberg is extracting hundreds of embryos from red cows found in Scandinavia and Australia and implanting them into his herd of black cows. He will inbreed the resulting bovines until he produces a completely red cow. Though hesitant to link it with any attempt to rebuild the temple, which was destroyed in 70 A.D., Is-

rael's chief rabbis have supported the breeding project despite sharp criticism from both observant and secular Jews. In an editorial, the daily paper *Haaretz* said, "This rabbinic initiative... is another example that smacks of atavistic worship by a state institution supported by public funds."

### Gorbachev top newsmaker; R. C. bishops most secretive

New York, N.Y.—Soviet President Mikhail Gorbachev was the top religion newsmaker of 1989 and his meeting with Pope John Paul the top religion story, according to a poll of the Religion Newswriters Association. At their Vatican meeting late last year, Gorbachev and the Pope agreed in principle to establish diplomatic relations and discussed a possible papal visit to the Soviet Union. Gorbachev promised new religious freedom and legalization of the Ukrainian Catholic Church. Televangelist Jim Bakker ranked second, with the Pope and Salman Rushdie, author of *The Satanic Verses*, runners-up. The association gave its first "Into the Darkness Award" to the National Conference of Catholic Bishops because they "went behind closed doors for an entire afternoon" of their November, 1989, meeting and "refused to say what the topic was." The new award recognizes "that individual or group in religion that has done the most during the year to stifle the people's right to know." The Episcopal Church's House of Bishops was nominated for going behind closed doors in "small group" meetings to talk about women bishops and objections by conservatives to their empowerment, "but in public session, all appeared rosy" among them.

### Rumanian Orthodox clerics should resign, says Sovietologist

London, England—The night before deposed Rumanian dictator Nicolae Ceausescu and his wife Elena were executed by the provisional government for crimes against the Rumanian people, a leading Sovietologist here called upon the leaders of the Rumanian Orthodox Church to resign "as a mark of shame for their silence" during Ceausescu's 24-year reign of terror. "A voice of prophecy" between 1981 and 1984, when the Ceausescu regime was turning inward and beginning to oppress the country, "might have saved bloodshed," Michael Bordeaux, an An-

glican priest and director of Keston College, said in a Christmas Eve interview with the BBC. International connections built up during the 1970's could have been "used to give some voice of sanity," Bordeaux said. Yet while Ceausescu was pulling down 30



churches in Rumania's capital, the bishops at their synod last April thanked him for insuring religious freedom. The top leadership, which has lost its credibility, needs to be replaced quickly, Bordeaux said. The 17 million members of the Orthodox Church need to be nurtured by their priests "as the liturgy has been a great consolation."

### Accept homosexual priests, church report says

London, England—A report made available last August to Church of England bishops calls for the acceptance of homosexual priests and church endorsement of stable relationships between persons of the same sex. Archbishop of Canterbury Robert Runcie has requested that the report, a culmination of a two-year study, not be released publicly until the bishops decide whether they will act on it. The decision has angered some church liberals, who accuse the bishops of failing to come to grips with the question of homosexual clergy. At present the church's "official" position, as set out in a 1987 General Synod resolution, is homosexual practice is a sin similar in nature and gravity to adultery and fornication. No person guilty of such a sin is eligible for ordination. One member of the panel, which included a theologian, a sociologist and a representative of the homosexual community, has said that a number of bishops are hypocritical, disapproving of homosexuality "officially" but condoning it in private.



# Lutheran churches fueled East German reform movement

by Richard H. Schmidt

Throughout September and October East Germany's Protestant churches offered shelter, working space and moral inspiration to the protests which brought about the fall of the government of Erich Honecker and the opening of the Berlin wall.

The Evangelical Lutheran Church in East Berlin was a rallying place for thousands of protesters. The Roman Catholic Church, a minority church in East Germany with about a million members, supported the changes more quietly.

Daily protest meetings were held at Gethsemane Church in East Berlin's Prenzlauer Berg section. Candles burned in support of political prisoners. Similar meetings occurred in churches in Leipzig and Dresden.

Werner Widrat, pastor of Gethsemane Church and a member of the communist party himself until 1974, explained why the church exerted such a strong influence in the East German reform movement:

"There was no other social force in the country that had independence both from the state and the party. And we had understanding of the Christian gospel as a message with a political content." He cited Latin American liberation theology and the life of Dietrich Bonhoeffer, a German theologian and pastor martyred by the Nazis, as inspirations.

Werner Kratschell, superintendent of the Lutheran Church's Berlin-Pankow district, has worked with an East German peace movement for several years. He cautioned against potential dangers in the reform movement:

"In this land there are precious, tender, delicate values—of social solidarity, deep friendship, caring—that could perish in a moment. It would be a shame if they did, but the people

of this country right now see only the golden face of capitalism. We've become a city of plastic bags from western department stores since the wall went down."

John E. Kulp is an Episcopal U.S. Army chaplain stationed in West Berlin: "My wife and I were in East Berlin at a restaurant on November 11. We were aware that something was going on, but we weren't sure what it was. We thought we'd better get out of East Berlin so we crossed back into the west at 9 p.m. and only then learned that the gates had been opened!"

Twelve days later Kulp and his wife Diane were doing what no one would have thought possible two

weeks earlier: They played host to 50 East Germans for Thanksgiving dinner on the U.S. Army base in West Berlin. Thousands of East Germans were the guests of the U.S. military that day.

"They were crying because of the abundance of the food and the friendliness of the Americans," Kulp recalls. "For so long they had been told Americans were evil people. And they were amazed that the military and civilian communities in the west are on such cordial terms—in the east, the military had not been allowed even to speak to civilians. And that there were chaplains in the military was hardly conceivable to them."

Most East Germans crossing into the west have no religious affiliation,

says Kulp.

Life has changed in both sections of Berlin since the wall was breached November 11. East Germans come and go freely. Many cross into the west in the late afternoon just to walk and see what had been forbidden territory. Often they buy nothing—prices are high, many say.

U.S. military personnel may now invite East Germans into their homes. "This wasn't permitted before—and of course there were no East Germans to invite even if it had been," Kulp says. "And if you had even spoken to an East German, you'd have to report the encounter to military intelligence, explain what you'd discussed, how the contact had come about and why you had spoken to the person. All that's changed now."

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## West Germans' trust in churches declining

Church membership is falling off in West Germany and so is the trust West Germans have in their churches, according to polls cited recently by Lutheran World Information.

One poll showed that while more than 80 percent of the population claims to be Lutheran or Roman Catholic, only 5 percent of Lutherans and 25 percent of Roman Catholics regularly attend church services.

The other study, commissioned by the West German Ministry of the Interior, ranked 10 major social institutions on the amount of public confidence held in them. On a scale of plus five (trust completely) to minus five (no trust at all), churches fell from 1.9 in 1984 to 1.1 this year. While trust in all institutions fell off, churches and the government experienced the most significant loss of support. Churches ranked ahead of television, unions and the press, rated last at 0.6. Yet 70 percent of West Germans say they believe in God.



# Religious orders buck the spirit of the times

by Martha Wright

**T**he values pervading modern America have convinced many people that they have a right, even a duty, to achieve personal fulfillment above all else. Individualism, material wealth and control over life are seen as civilization's greatest achievements. Contemplating our sins is unhealthy.

Today groups of people whose entire lives are organized around giving everything to God are an anomaly. Such a life may seem anachronistic, but the 1,600-year-old monastic tradition, with modern adaptation, is still vital and relevant to many people within the Episcopal Church.

The history of monasticism in the Church of England is relatively short. Outlawed by Henry VIII as a Roman practice, monasteries were revived only as a consequence of the Oxford Movement of the mid-1800's which admonished the Church of England to renounce the liberalism of the day and return to its catholic roots. Many of the faithful had continued to lead ordered lives of prayer in private or with an informal group, but the prejudice against Roman Catholicism had discouraged attempts to establish monasteries.

Today the Episcopal Church has 26 monastic orders for men and women. In addition, since the mid-1960's, a new kind of religious life has developed which is not monastic in structure, but still involves life in a community with promises or commitments appropriate to that community's work.

In 1982 the canon law on religious communities in the Episcopal Church was changed to accommodate these new groups. Those who took the traditional monastic vows of poverty, chastity and obedience were called "religious orders," and those whose vows or rules allowed for traditional family structures were called "Christian communities."

What they all have in common is life under a rule, a steady discipline, day after day, year in and year out. For most communities, the rule involves all or part of the Divine Office (Morning and Evening Prayer and other daily services found in *The Book of Common Prayer*). But the rule involves more than a rigorous daily worship schedule. It can encompass work, recreation, study, clothing, diet and conversation—or lack of it.

## Society of St. John the Evangelist

A few blocks from Harvard University in Cambridge, Mass., monks gather five times daily in a Romanesque chapel to pray, much as monks have done since the time of Benedict in the sixth century.

These are members of the Society of St. John the Evangelist (SSJE), the oldest Anglican religious order for men, founded in Cowley, outside Oxford, England, in 1866. The order's prayer is interspersed with work and study, free time and meals. Strict silence is kept from 9:00 p.m. until 9:00 a.m. every day. Members take vows of poverty, celibacy and obedience.

"Here I felt that prayer was the heart,

**Although many Episcopalians know little of Episcopal monasteries and convents, these communities enrich church life and offer guidance to individuals seeking to grow in prayer.**

and everything else radiated out from it," says Brian Heinrich, a Canadian Lutheran pastor who is a postulant—a person in the early stage of testing a vocation—at SSJE.

Many of the monks serve as spiritual directors for persons seeking a deeper prayer life and lead retreats in Cambridge and elsewhere. The order also runs a summer camp for boys and offers hospitality for spiritual seekers at Cambridge, Emery House in West Newbury, Mass., and St. John's House in Durham, N.C.

Leith Speiden, a lay spiritual director who interviews those seeking direction, says nearly half the directees are priests. "So many priests don't have anywhere to go for support in their prayer life and for the real vocational agony they get into with parishes," he says.

Thomas Shaw, superior of SSJE, agrees. "We have a kind of detachment that lets us provide a certain kind of pastoral care for priests," he says. "They can come here and talk to one of us. If you have some significant issues in your life, we can listen and not judge, but discern. There aren't many places like that where priests can go."

Martin Smith, former assistant superior of the society, says, "We don't lecture on mysticism, we don't give classes in the spiritual life. We try to deal with people's own quest for God—their thirst for intimacy with God in prayer or a thirst for personal conversion. Most of our work is evoking people's capacity to appropriate their own experience of God and nurturing their capacity to understand how God is dealing with them at this time."



A sister of the Community of the Transfiguration in the Dominican Republic gets to know local children at their level.

Ten years ago SSJE launched a new ministry, Cowley Publications. Concerned that interesting material in theology and spirituality was being written mainly for scholars and that many spiritual classics had gone out of print, the society has sought out both contemporary and older spiritual works, most by Anglican thinkers, to make them accessible to the general public.

Publishing such material "goes along with spiritual direction, retreats and teaching," says Cynthia Shattuck, Cowley's editorial director. Cowley now has about 100 titles in print.

## Community of the Transfiguration

One of the larger monastic orders for women is the Community of the Transfiguration in Glendale, Ohio, just outside Cincinnati in the Diocese of Southern Ohio. Started on the Feast of the Transfiguration in 1898 by Eva Lee Matthews, the daughter of a prominent Cincinnati family, the order is unusual: Most monastic orders in the American church are transplants of English orders.

According to Sister Mary Luke, the community's American origins make it unique in outlook. She believes the sisters of the Transfiguration are more democratic than many other orders, less authoritarian in structure.

A visitor to the Convent of the Transfiguration finds an unexpected contemporary atmosphere. Sister Esther, who became life-professed (that is, took final vows) 53 years ago and is a former mother superior, notes

Chapel of the Society of St. John the Evangelist at night.

that the Community of the Transfiguration was among the first women's religious orders to allow their members to choose between long or short habits. The sisters still wear habits, but the choice of long or short and the modern veil. According to Sister Mary Luke, the habit serves as a constant reminder of who they are and what they are doing.

The most difficult of the vows is the vow of poverty, chastity, obedience and the necessity of self-will, she says. "It is easy to say that we are giving up ourself, but we totally abandon ourselves to God. We find the unfathomable in him."

Most of the sisters live in one house although the community has three branch houses—in California and the Dominican Republic. Their work is a mixture of contemplation with service to the poor.

## Associate

by Robert Greenfield, SSJE

Most religious orders in the Episcopal Church have a body of associates with them who are not bound by their commitment to the order into a bond with the order. Associates, they may be married or single, ordained, married or single, are even members of other religious orders.

Associates value the life of the order and take an interest in its work. They are associated with the order with which they are associated. Together with the members of the order, they form an extended family. Each associate, so enriching one's life with Christ.

Associates follow the rule of the order, bring rhythm, discipline to their discipleship. The rule of the order differs from other orders. Participation in a parish or chapel is expected since association with the order is a substitute for membership in the community of Christ to strengthen it.

For associates, as for members, the whole, the eucharist is the center of Christian worship. Associates are expected to participate in the eucharistic worship as far as possible. Morning or Evening Prayer—both—is to be said daily. Set aside for meditation will use this time in the union with Christ in prayer.





Community of St. John the Evangelist at

Community of the Transfiguration first women's religious order. Their members to drive cars. wear habits, but they have a short and traditional or according to Sister Lydia, the constant reminder of who they are supposed to be.

difficult of the three traditional, chastity and obedience is the necessity of giving up. "It is easier if we realize giving up our will for Christ. If we surrender ourselves to God's will, theathomable wealth of follow-

sisters live in the mother house. The community also runs houses—in North Carolina, the Dominican Republic. A mixture of prayer and conservice to the outside soci-

ety. Today the order has 39 life-professed sisters, three novices and one postulant.

A new candidate spends one month investigating the community. If she and the community decide to continue their relationship, she becomes a postulant for a period of about a year. The novitiate, is not a commitment, but a promise to the community to explore the religious life, which lasts about 18 months. If all goes well, the candidate takes first vows for another 18 months before taking her final vows.

### Community of Celebration

Three hundred miles away, amid long stretches of boarded-up storefronts in Aliquippa, Pa., lies a very different kind of community, the Community of Celebration. The group has been there for four years although most of its 26 members have been together for 20 years. Both married and single, with various occupations, the members want God to be paramount in their lives. Their purpose is first to be a community of prayer and second to be a sign of hope to the town around them where the major employer, LTV Steel, has laid off more than 9,000 workers.

The group stems from a charismatic movement that took root in a staid but contentious parish in Houston in the mid-1960's. Led by an Episcopal priest and his wife who had a sudden, extraordinary encounter with the Holy Spirit, the community grew both in size and in the members' awareness of God's call to them. Eventually, on invitation from an English bishop, the group settled in England, hoping to inspire the church there. After 12 years in England and Scotland, it responded to an invitation from Bishop Alden Hathaway of Pittsburgh to come to his diocese.

Members of the community support



Levity leavens the life of the Community of Celebration as community members Ruth Wieting, Graham Farra and Robert Morris attest.

themselves primarily with a music and teaching ministry, offering weekends of renewal to other parishes and groups. Outreach teams, known as the Fisherfolk, are on the road one weekend per month, and they hold four conferences per year.

Each member of the community receives the same subsistence salary whether he or she is a 12-year-old or an adult with weighty responsibilities. Many members are superb musicians and much of their work involves the writing, arranging and recording of their music. Several of the arrangements in *Hymnal 1982* are the work of Betty Pulkingham, a co-founder of the community.

### "Very healthy"

Recent changes in the church have brought a change in the religious life, too. According to Andrew Rank, the former president of the Conference on the Religious Life and a prior of the Society of St. Paul, the Episcopal Church as a whole and religious communities exhibit several parallels. Most applicants to religious orders, like applicants to seminary, are now between 35 and 50 years old, not in their mid-20's as they were a generation ago, he says. And they are often "people on second journeys—professional, experienced people who feel a call to the life of ministry and prayer."

Vocations have declined in number over the years—as the church has declined in membership. However, Rank notes, "Percentage-wise, we are much better off than the Roman Catholic Church in our religious orders and numbers of vocations. We have had fewer people leave in the last 25 years, and we have more people entering, given the membership of the two churches."

Greater opportunities for everyone, but particularly for women, have also affected vocations. "The woman who wanted to be a teacher or a scientist or a doctor at the turn of the century found the opportunity for a career in the convent. That period was our golden age of monasticism," says Rank. Opportunities for ministry in the church have also expanded—not just with the ordination of women, but also in lay ministry.

The smaller numbers have forced a change in the mission of many orders. Often orders do not have enough nuns or monks to run institutions like schools and nursing homes as they did in the past. This

has resulted in a growing trend toward work in counseling and retreats. According to Sister Anita, current president of the Conference on the Religious Life and a member of the Canadian Community of the Sisters of the Church, the religious communities are concerned that "while we have shrinking numbers, we continue to get requests to serve in various capacities in the church. We have many more demands than we can possibly fulfill."

But she thinks the communities' members may have other ways to serve the church. In addition to developing new ministries and providing space and quiet for renewal, they "can act as a bridge between factions in the church. We who live in community know it is possible to hold opposing views and yet work and live together," she says.

Despite the decline, Rank believes religious communities in the Episcopal Church are "very healthy today, given the times we live in and the pressures we have."

Both Rank and Sister Anita believe many people have vocations but don't know much about the religious communities. "Many people have never been taught about consecrating their lives and being members of a religious order. There are people who have no particular desire or need for marriage who want to live in community, to see their spiritual life grow and develop, and who want a more meaningful prayer life both privately and corporately," says Rank.

"In the future, I think we will have smaller communities, but they will have experienced, mature, dedicated people in them. It is a very exciting time."

Martha Wright is a parishioner of St. Alban's, Cleveland Heights, Ohio, and a frequent contributor to *Church Life*, the newspaper of the Diocese of Ohio. The portion of this article on SSJE is taken from an article by Douglas Smith in *The Episcopal Times*, Diocese of Massachusetts, December, 1989/January, 1990.

## Associate members of religious orders

Greenfield, SSJE

ious orders of the Episcopal Church are a body of people associated with them who desire to deepen their commitment to Christ by entering into the life of the order. Called associates, they may be men or women, lay or married or single. Some members of other denomina-

es value the monastic life and have a deep interest in the life and work of the church with which they are affiliated. As members with the professed members of the order, they constitute an integral part of the community. Each prays for the spiritual enrichment of the other's life in

the community. They follow a rule of life to guide them, discipline and order to their lives. The ingredients of the life of the order, from order to order, but in a parish, mission or in a community, are expected of all associates. Association with an order is not a commitment or membership in a local church of Christians, but a means to live in it.

Associates, as for the church as a whole, participate in the principal act of worship. Associates are expected to participate in regular eucharist as far as possible. In addition to Morning or Evening Prayer—or as said daily. Time is to be spent in meditation each day; not all in the same way, but Christ in prayer is the focal

point of the associate's life, the source of the love to be brought into personal relationships and the wellspring for commitment to working for social justice.

Most orders encourage their associates to make use of the rite of reconciliation found in the Prayer Book in the belief that a growing understanding of God's forgiveness is essential for growth in Christ. Associates are encouraged to attend retreats and quiet days in recognition of the importance of silence in the spiritual life.

Those who are married are expected to see their family life as the framework in which their salvation is to be worked out. All—married or single—are expected to avoid extravagance and waste and find ways to embody the generosity and simplicity of Christ.

As one might expect within the Anglican tradition, study is an important ingredient in the spiritual life. Associates deepen their spiritual lives by spiritual reading and study of the scriptures.

All these activities might well be done without reference to monastic orders, but a relationship with a community of dedicated Christians provides a special companionship in the spiritual life and an accountability through annual reports which might otherwise not be observed.

Robert Greenfield is a member of the Society of St. John the Evangelist who is based in Cambridge, Mass.

### For more information

A copy of the most recent *Directory of Religious Communities in the United States and Canada* may be ordered for \$2 from the Society of St. Paul, 44-660 San Pablo Ave., Palm Desert, Calif. 92260. The directory describes each order and its ministry and lists locations of religious houses.



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## people & places

# Bishop Harris settles in, finds a warm welcome in Massachusetts

by James L. Franklin

As the Episcopal Church begins a Decade of Evangelism, its first woman bishop will guide a new evangelism commission for the Diocese of Massachusetts.

Suffragan Bishop Barbara Clementine Harris, consecrated a year ago this month, sees evangelism as a duty for the church but one never meant to make those in authority or Christians themselves comfortable with the message of Jesus.

As long as Jesus "was talking about turning the other cheek, walking an extra mile and loving enemies, he was O.K." Harris said at a eucharist launching the year of evangelism in Massachusetts. "It was not, 'Behold the lilies of the field,' that got Jesus into trouble. It was, 'Behold the money changers in the temple.' It is action that is dangerous, but it is also action that has saving power."

Confident, challenging, able to stir the conscience of a congregation and willing to unsettle the comfortable—those were some of the qualities for which Harris was known as a priest in Philadelphia before she was elected bishop.

But in the long process of inventing the role of the first woman in the episcopate, Harris has had fewer opportunities to show her strong convictions and moving preaching style.

"I don't have any great pronouncements, nor do I have a heavy agenda that I want to push," she said. "Primarily I want to be the best bishop I can be. That will determine what I say and do."

"I have not found it difficult to make acquaintances and I have been received very, very warmly," Harris said of moving her home and principal office to Foxboro, a small Boston suburb in southeastern Massachusetts, halfway between the Rhode Island border and Cape Cod Bay.

But it was her first move outside Philadelphia, she said, "an experience that while not unpleasant, has been somewhat difficult for me."

"The pattern of living is totally

different. The neighbors were very welcoming when I moved in. I could not have asked for better support. But it is the kind of community where you don't see people. I am not accustomed to the quiet. I am used to boom boxes, and people talking in the street."

There have been scores of requests for news interviews or outside speak-



Steven Labadessa/The Boston Herald

**'Primarily I want to be the best bishop I can be. That will determine what I say and do.'**

—Barbara Harris

ing dates, and she has decided to be "very disciplined about accepting engagements. . . because of all the demands that the office itself brings."

She wishes the interest had diminished as the months went by. "I wish it were not so intense. . . but I am also aware that this is a unique and historic happening in the life of the church, and I have to acknowledge that it goes with the territory."

With other religious leaders in Massachusetts, Harris has spoken

out on behalf of the poor in a period in which declines in state revenues and strong anti-tax sentiment among voters have combined to produce deep cuts in public services, including welfare, public housing and medical care for the indigent.

Harris expressed pleasure at the progress toward women's ordination in other Anglican provinces, particularly the election of the first woman diocesan bishop, Penelope Jamieson in New Zealand, and progress toward ordination of women priests and bishops in the Church of England. But she has pointedly avoided efforts to involve her in that decision-making process.

"I am encouraged to see it move forward [in the Church of England]. We know it will not happen as quickly as some here and there would like to see it happen. But certainly it is an encouraging sign that some of the initial movement has taken place, and I look forward to its ultimate fulfillment."

But while some Anglicans in Britain "have expressed the hope there would be an occasion for me to visit with them," she said, "I do not anticipate visiting the United Kingdom in the near future to speak in any public way."

She felt warmly welcomed at her first meeting of the House of Bishops by some of the bishops who do not accept women priests or bishops. But the most satisfying welcome has come from the lay people of Massachusetts, particularly the young and the old, she said.

"I think older people are more open to change than we give them credit for being," she said. "I think they find my election exciting, and as they have the opportunity to experience me they have responded, I think, because they discern that I care about them. You can't fool them. If I were not genuine then I think they would spot me as a phony. I would never try to fool them."

James L. Franklin is religion writer for *The Boston Globe*.

Canon **Cyril Victor Roberts** was honored at Christ Church, Rochester, N.Y., November 12 to celebrate 60 years in the priesthood and his 17th anniversary as chaplain to the Eastman School of Music at the University of Rochester □ Congratulations to **Anne Passmore**,

## BRIEFLY NOTED

"honorary grandmother" to the children of St. Jude's Ranch, Boulder City, Nev., who celebrated her 101st birthday last September □ **Bryant Kirkland**, minister emeritus of Fifth Avenue Presbyterian Church in New York City, became chief executive officer of the American Bible Society on January 1.

The Harvey Lectures at the Episcopal Theological Seminary of the Southwest, February 20, will be presented by Sister

**Pascaline Coff**, a Roman Catholic Benedictine nun who founded and directs a monastic ashram in Oklahoma; her topic is "Inner Journey—East and West" □ **Jane Davidson** is the new editor of *The Anglican*, the newspaper of the Diocese of Toronto, Canada □ **Raymond J. Lawrence, Jr.**, supervisor of Clinical Pastoral Education and Pastoral Care Consultant with Mental Health Services of the Roanoke Valley, Roanoke, Va., has been awarded a \$1,000 prize for his book, *The Poisoning of Eros: Sexual Values in Conflict*, at the ninth World Congress of Sexology held in Caracas, Venezuela.

**Joseph Girzone**, a Roman Catholic priest and author of *Joshua* and *Joshua and the Children*, best-selling parables about Jesus in modern times, will be the main speaker at the Rainbow Reunion in February, a first-ever joint

ultreya sponsored by four Cursillo groups—the Episcopal Diocese of Southeast Florida, the Roman Catholic Archdiocese of Miami and two ecumenical groups centered in Palm Beach County □ Lieutenant Junior Grade **Peggy Buelow**, a Navy chaplain and Episcopal priest, is the first woman to be assigned to the Naval Air Station Oceana Chapel of the Good Shepherd in Virginia Beach, Va. □ Our congratulations to **John Spong**, bishop of Newark, and **Christine Barney**, diocesan administrator, who were married Saturday, January 1, at St. Peter's, Morristown, N.J. Spong's first wife, **Joan**, died in the summer of 1988 □ Congratulations to Sister **Adele Marie**, newly chosen superior of the Society of St. Margaret, who will be installed as head of the 43-member American branch of the order on March 12.





EYC Players, from left: Suzanne Davis, Beth Conkling, Jenny Streit, Patty Burgoon; standing, Carrie Gibson

## Virginia teen drama troupe: More than Sunday school skits

by Pamela Gibson

An addicted teenage boy commits suicide. A pregnant college girl turns to her friends for support. Busy people get words to live by from an equally busy and self-important angel.

All this happens in the space of 15 minutes and all on a borrowed stage. It takes place in one end of a parish hall and outside on a sweltering Virginia summer day and in a high school auditorium. The actors are teenagers spreading the gospel to other teenagers and living it themselves.

The Episcopal Youth Community Players of the Diocese of Southern Virginia perform wherever they are invited. Since Kathy and Bruce Nolin began the group in February, 1988, they have averaged one all-day rehearsal and one performance per month.

With a repertoire of over 24 skits, monologues and one-act plays, the players can tailor an evening's entertainment to almost any theme a host church desires. They have become a regular and popular feature at every session of Camp Chanco, the diocesan summer camp. After each show stage-struck teenagers waver between being too "cool" to show much interest and asking to join the troupe. These are the kids who gave up on Sunday school plays when they grew too old to portray a lamb, or who missed being chosen as Joseph because they stuttered. The Nolins find that all shows are possible recruiting sessions, as long as they don't push, and the potential members are taken seriously.

The 15 members of the current troupe range in age from 14 to 19. Each is a member of a diocesan church, with a flair for acting or script writing or both.

This is a hands-on group. There are no sidelines. All backstage work is done by the actors. Props are kept to a minimum, but even so they have grown from one cardboard carton to half a van load. Costumes are non-existent; no mothers anguish over long robes or historical authenticity.

Parental involvement is also minimal, except for occasional help with transportation.

Bruce Nolin is an organizational development consultant with a degree in counseling from Memphis State University. He is also a leader of the senior high youth group at St. Aidan's Episcopal Church in Virginia Beach and father of two daughters.

Kathy Nolin provides much of the stage direction. A lieutenant commander in the U.S. Navy with a background in amateur theater, she oversees the stage-worthiness of the skits written by the players, but tries not to interfere with subject matter or creativity.

Kathy does have one continuing complaint, however: "Teenagers are very suspicious of any corn in their skits. They reject some of the best plays I come up with because they don't want schmaltz in their work."

The players write the dialogue of many skits as a group effort; this guarantees relevance and the latest "in" words are prominently featured. Some skits are adapted from published material, with the Nolins in charge of obtaining local production permission. The skits range from immensely popular comedies, with parodies of everyone's classmates, to microcosms of the tragedy found in many teenagers' lives. The subject matter includes losing friends to drugs, promiscuity, family dissent, dialogue with God, evangelism, finding kindred souls through Christ—and the odd guises God's messengers can take.

The purpose of the EYC Players is to spread the gospel and develop better understanding, both in players and audiences, of youth's perspective on the world. For the Nolins, it's part of their youth ministry. For them and the players, it's evangelism, where the rubber meets the road. These young players have found their voices and their audience—and though the individuals may come and go, their message never changes.

Pamela Gibson is a parishioner at St. Peter's, Norfolk, Va.

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# Tutors and mentors expand deprived children's vision

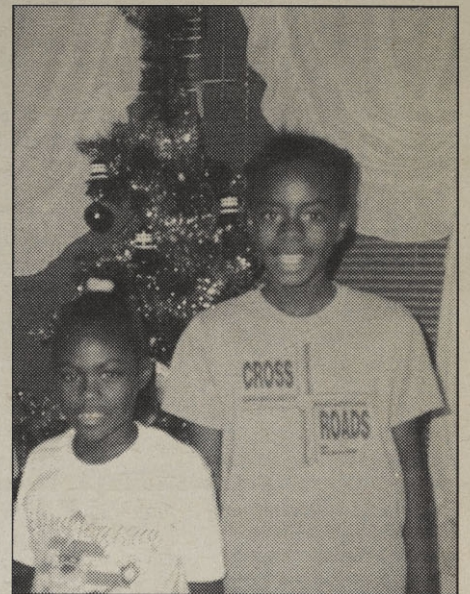
by Elizabeth Eisenstadt

In the summer of 1982, investment counselor Jack Dunn received a call about Zachary from a concerned friend. An Episcopal layman, Dunn was a basketball coach for kids from two Wilmington, N.C., churches—his own, St. Andrew's, and an inner-city black church, St. Mark's.

Zachary had a great talent for basketball, said Dunn's friend. But the 10th-grader's test scores were so low that some of his teachers considered him marginally retarded. Would Dunn be willing to meet Zachary, asked the friend.

Dunn had the junior high school student tested. The results gave the same bleak diagnosis. But the woman who administered the tests challenged Dunn. He could either pay for the testing, she said, or he could pay to have Zachary tutored. "My kids would have had the same scores if they had been exposed to the same environment," the tester told Dunn.

After two months of intensive tutoring in math and English, with no basketball or television during daylight hours, Zachary's reading had moved from the second-grade level to the ninth. The effect on Dunn was equally dramatic. Inspired by the idea that children from the Wilmington housing projects could be helped



The Crossroads program benefits these youngsters in Wilmington, N.C.

years, Taylor has worked as both a tutor and a mentor. Now 28 and pregnant with her first child, Taylor says the Crossroads students are "just regular kids like any other kids. They like to learn and are curious about things and a lot of fun to be with. They appreciate the time and attention Crossroads is willing to give them."

Like other mentors, Taylor takes the children to picnics or the library, to see a basketball game or to an opera. Mentors also stay in touch with school teachers and principals to make sure the kids are keeping up with their work.

With grants and the support of Bishop Sidney Sanders, the Diocese of East Carolina has backed Crossroads from its inception. "It's one of the few programs I know of that at least holds out the possibility of systemic change in the lives of children," says Sanders. "More importantly, it gives them an advocate in the school system and a friend as well as a feeling of self-worth."

Half the Episcopal churches in Wilmington and many other houses of worship support Crossroads. Hamilton Fuller, the new rector of St. Paul's, had been working with his congregation to find a "youth program of real substance, viability and need." In addition to providing Crossroads with classroom space and a gym, Fuller hopes St. Paul's parishioners will also be interested in becoming tutors and mentors.

Prezell Robinson, head of Episcopal-affiliated St. Augustine's College in Raleigh, N.C., one of the nation's historic black colleges, sees Crossroads in the context of a larger attempt to deal with the pathology so often a result of life in the projects. Once Crossroads children are old enough to think about college, St. Augustine's will consider providing scholarship help where appropriate.

No longer a financial consultant, Dunn is working full-time for Crossroads. But last year when he suffered a major financial loss, he called the child he mentors and went for a walk on the beach. "It's impossible to be with one of those kids and think you have problems of your own. . . . It helps us keep our own lives in perspective."

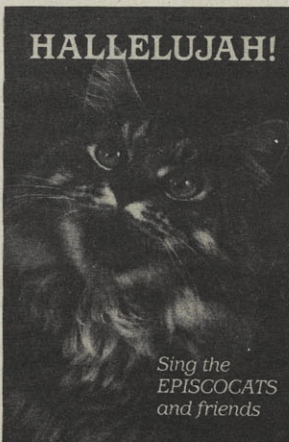
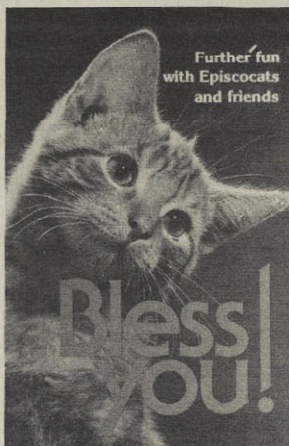
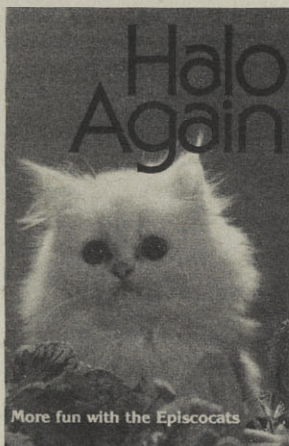
**'Not only had the children never seen a duck, but when they heard the word "grass," they thought of marijuana.'**

by tutoring and one-on-one relationships, Dunn decided to create Crossroads.

The next summer, with financial help from St. Andrew's and another Wilmington church, St. James', Dunn was able to invite 10 children from the Taylor Homes housing project to participate. The second day, the tutor, who had taken the children to a public lake, was shaken to hear the children ask, "What's that big white bird?" Not only had the children never seen a duck, says Dunn, but whenever they heard the word "grass," they thought of marijuana.

"As soon as we heard about the ducks, we knew we had to have mentors," the 46-year-old Crossroads head says. "If they were aggressive, assertive kids, they might ask that kind of question in class. The rest of the class would make fun of them, and they would drop out for life." Each of the 35 children now enrolled in Crossroads has a mentor.

Mentor Amelia Taylor is a "young lady who walks through the housing projects here like Mother Teresa," says Dunn. A volunteer for two



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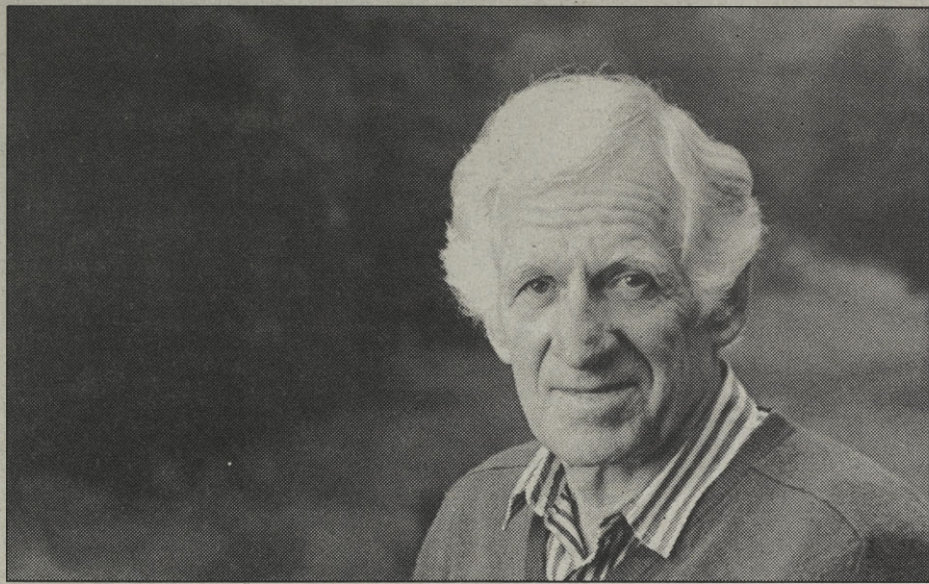
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James Avery

## Artist's search for meaning brings new ministry, business

by Karen Kitzman Jackson

"I spent my late teens and 20's as an agnostic. I returned to the church not only to find a new meaning for my own life, but also a vast treasure of Christian symbols which I had previously ignored.

"I rediscovered all that beautiful art—the stained glass and crosses and such—and it opened up a new world for me. Next I went through a lot of archaeological books, looking through old designs. I had learned these things by rote in art history classes, but now it was as if I were seeing them for the first time.

"With a new perspective, I began seeing the great truths that these symbols conveyed."

James Avery readily admits his renewed Christian faith was the turning point for his personal and professional life. The Christian symbols—the cross, the ichthus (the fish), the dove, the Chi Rho (XP)—which meant so much to his inner strength upon his return to the church also became a way to express his renewed faith outwardly.

From a small piece of silver he crafted a simple Latin cross whose design was inspired by some Navaho art he'd seen. He wore the cross on a leather string around his neck. He recalls he couldn't afford a chain. When friends saw it and the other crosses he began to create, they asked him to make some for them.

"I thought it might be possible to make simple jewelry that was meaningful to me and perhaps meaningful to others," he says.

Indeed, it was. By nothing more than word of mouth, cards and phone calls requesting the simple but meaning-filled designs began to flow into his borrowed garage workshop. Today, at 68, Avery is the head of a company that is America's largest designer and manufacturer of Christian jewelry.

Very little of James Avery's original mission has changed over the years. The symbols that inspired his creativity still abound in his surroundings. In his office, a stark wooden crucifix hangs on the wall above his desk. To the side, a wall hanging depicts a lamb and a lion. On a finger he wears a gold ring with a bold Chi Rho on it. His organization's logo is a three-pronged candelabrum which stands

for the Holy Trinity.

Sitting at his desk, with his scuffed loafers propped on its top, James Avery is candid about his failings and the painful path that led him back to the church and ultimately prompted the founding of his business.

While he was teaching design at the University of Colorado in the early 1950's, his first marriage began to crumble.

"I looked honestly at myself for the first time and found I had no purpose," he says. An Episcopal chaplain at the university counseled him and helped bring him back into the church. Although Avery had been reared in another denomination, he joined the Episcopal Church then and has been an Episcopalian ever since.

"I've always been deeply grateful that despite the fact that I—and others—turned my back on the church, the church keeps marching along. It's there for the next generation and the next generation."

A visit to the Texas hill country in the summer of 1954 allowed Avery to launch his jewelry business. With borrowed money, a few scraps of silver and copper, he set up shop in his mother-in-law's garage. In the early years he also crafted furniture and altar pieces from wood. But for the most part, he crafted personal items of jewelry, researching historical church art as a design base for the rings, pendants and crosses he created.

Episcopal churches and bookstores were among the first distributors of his jewelry although he now has 23 retail stores and a nationwide catalog division.

Almost four decades have passed since the creation of his first cross. Avery says he's lost count of the number of crosses he's designed but modestly quips that it's "probably a couple of hundred or so." But what he has not lost sight of is the criteria of meaning and goodness that each piece must reflect.

"People are always searching for meaning. I know I still am," he muses. "And if some of my work can help a few people realize meaning in their lives, well then, it will make it all worthwhile."

Karen Kitzman Jackson is a free-lance writer living in Bandera, Texas.



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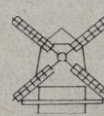
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# To fulfill their vows, some bishops resign

by Barbara Benedict

Back in days of yore, the stereotypical image of a bishop was that of a bearded, snowy-haired patriarch. Today's episcopal leadership looks a lot younger, and most bishops retire between 65 and the compulsory age of 72. But not all of them wait that long to give up their cathedra.

Colorado's Bishop William C. Frey, 59, dropped a figurative bombshell last October when he announced plans to resign after 17 years to become president and dean of Trinity Episcopal School for Ministry in Ambridge, Pa.

In a letter to diocesan clergy, Frey said, "I am challenged by the opportunity of investing the last five to 10 years of my active ministry in preparing future leaders for our church."

Appearing on a local radio talk show, Frey noted that as a bishop—first in Guatemala, then in Colorado—he's long been on the receiving end of what seminaries produce: clergy. "I've always wanted to get my hands on the assembly line and see if I couldn't modify the product just a little bit and make the teaching, the education, more practical," he said.

Frey terms Trinity, founded in 1976 and located in a depressed area near Pittsburgh, "the Cinderella" of American seminaries. "It's poor but very vital, with tremendous spirit," he says.

With its roots in the church's evangelical tradition and the renewal movement, the seminary considers itself a training school for parish clergy rather than a post-graduate school of theology, according to Frey.

One of four finalists for the Presid-

**'I've always  
wanted to get my  
hands on the  
assembly line and  
see if I couldn't  
modify the  
product just a  
little bit.'**

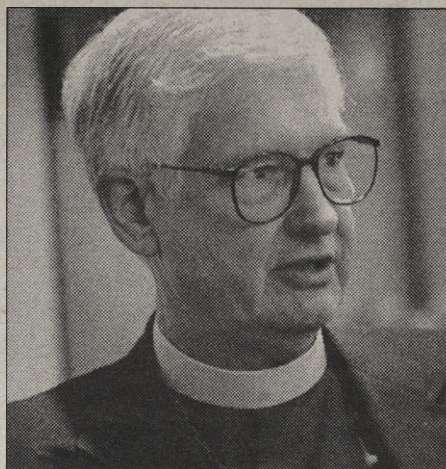
—William Frey

ing Bishop's post in 1985, Colorado's bishop is a compelling speaker, much in demand as a conference and retreat leader. This relatively high profile resulted in a spate of media attention when his decision to leave Colorado became public.

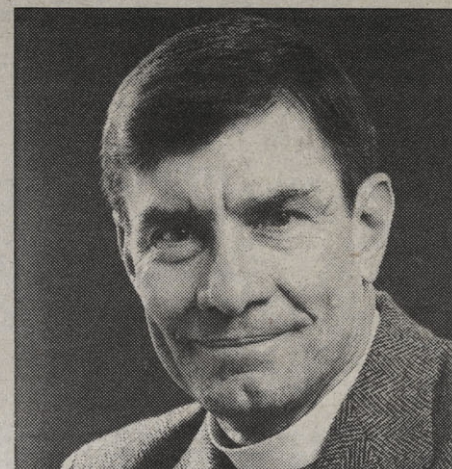
But Frey is not the only bishop in recent years to relinquish the diocesan role early to go into educational work.

C. FitzSimons Allison, 62, who became bishop of South Carolina in 1982, will leave the post as soon as his successor is consecrated this month. He plans to settle elsewhere in the diocese and devote his time to reading, writing, teaching and speaking, activities which the press of administrative duties has precluded in his life as diocesan.

"Bishops are expected to be every-



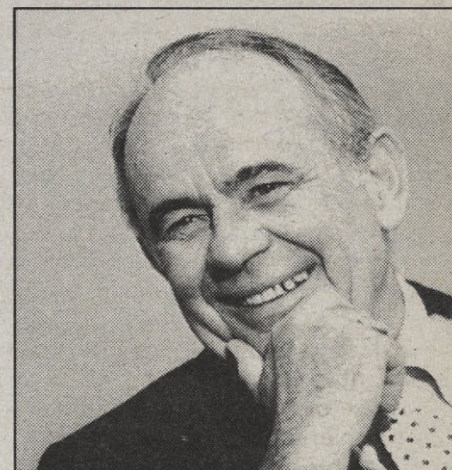
Otis Charles



William Frey



FitzSimons Allison



Bennett Sims

where for everything," he says. "They're just too busy to do any reading or teaching."

Pointing out that bishops have a mandate to be responsible for the teachings of the church, he quotes a friend who told him, "It's a shame you have to resign in order to fulfill the vows you took when you were consecrated."

"Probably at no time in the history of the church has doctrine been appreciated as little as it is now," Allison says. Then he adds, "It's a lonely job to defend classical orthodoxy."

While on sabbatical several years ago, Allison wrote a book, *The Cruelty of Heresy*, but he hasn't had time to do the final editing. Once free of his diocesan duties, preparing the book for publication is the first order of business. Next? Well, he already has three additional titles in mind.

Allison, who earned a doctorate at Oxford, has spent most of his ministry in academia, teaching at the University of the South, Virginia and General Seminaries. Now he hopes to be able to fulfill what he believes is his special vocation: putting together the academic with the practical and human.

Bennett Sims of Atlanta and Otis Charles of Utah are two other bishops who resigned early for academic pursuits.

"In 1983 I 'retired' at 63 in order to have the energy to undertake the formation of a new enterprise, the Institute for Servant Leadership," says Sims. "Being a bishop is a very, very taxing job in our day. Twelve years is about all one should give to it. I wanted the vitality to do something else."

Like Allison, he mentions the heavy load of administration that falls on a bishop, and, he observes, "the bishop's prophetic role tends to be resisted."

Sims is convinced of the impor-

tance of mobilizing people in their workplaces. The institute began as a research project in theological education at Emory University. Seminars and conferences were offered, primarily for lay men and women in decision-making positions. Although clergy have been included from the beginning, the student body has always been heavily non-ordained, the program designed for people interested in integrating their work life and their faith. Through a spirituality of servanthood, the goal is to build more caring, truthful and productive organizations.

In 1988, the institute became a private, non-profit educational organization and moved to Hendersonville, N.C. Since then it has grown, with the larger sessions being held at nearby Kanuga Conference Center, the smaller in the Sims home.

Otis Charles left Utah in the fall of 1985 to become dean of Episcopal Divinity School in Cambridge, Mass.

"There come moments when a shift in leadership is helpful to either a parish or a diocese," says Charles, now 63. "It provides opportunity for fresh perspectives."

The call to the seminary is allowing him, in the last years of his ministry, to take his experience as parish priest and bishop and bring it to bear on a new generation of clergy. "This is the generation that is going to provide the leadership in a new century. It's a challenging and exciting time," he says.

Charles strongly believes that bringing together the academic and theoretical with the practical is a critical piece of seminary education. And, he says, "A bishop as dean is a symbol that the seminary is collaborating with the church as a whole in forming ministry."

Barbara Benedict is editor of *The Colorado Episcopalian*.



# Does the Bible condemn homosexuality?

## It depends on how you define your terms

by Robin Scroggs

Reality is rarely as simple as we would like it to be. Is the Bible against homosexuality? That depends on what sorts of customs or relationships we think the Bible speaks about. The word "homosexuality" did not exist in ancient times. The question cannot be answered with a simple "yes" or "no".

Two verses in Leviticus are clearly against male same-sex intercourse (18:22; 20:13). But the witness of Christianity, particularly the New Testament, is what influences what we in the church accept or neglect in the Old Testament. Christianity has ignored many more "significant" parts of the Old Testament (judged, say, quantitatively) when it has seemed appropriate. Thus the New Testament witness is determinative of our use or non-use of the Old.

Is the New Testament against homosexuality? Since the New Testament barely mentions same-sex relationships, and that only in passing, we cannot tell from the scriptures alone what is being addressed. To discover this, we have to ask about the realities of the Greco-Roman culture in the first century.

In my book, *The New Testament and Homosexuality* (Fortress Press, 1983), I have described these cultural realities in detail. Male homosexuality existed as pederasty, a relationship between an active adult and a passive pre-pubertal boy. This relationship was one of inequality, the boy being used by the adult for the adult's pleasure.

More sinister was the use of prostitution to satisfy male adult desire. Slave boys populated brothels, and some free youths, used to being the passive partner, found the life of prostitution too desirable or lucrative to pass up.

What did *not* exist in this culture was the model (or the reality) of caring, adult-adult, lasting relationships. Thus when the New Testament speaks out against homosexuality, we should expect it to address only the model it knew existed. In fact, two of the only three relevant passages (I Cor. 6:9; I Tim. 1:10) almost certainly focus abhorrence on the prostitutional form of pederasty. And while the third (Rom. 1:26-27) is in more general terms, Paul was surely not writing about something he had never heard of.

Thus I have to conclude with a "yes" and a "no." Yes, the New Testament opposes certain forms of homosexuality, those of inequality and debasement which existed then and which continue to exist in our society, especially in the abuse of boys. But the New Testament cannot be said to oppose forms of same-sex relationships which did not then exist but which the Christian gay and lesbian communities today claim to be modeling, namely, mutual, caring and lasting adult-adult friendships in which Christian love is communicated and shared.

We may not therefore appeal to scripture on this question; the Bible cannot be used as a weapon for either position. We must base our thinking on knowledge from other sources—psychology, sociology and biology.

Robin Scroggs is professor of biblical theology at Union Theological Seminary in New York City.

## Yes, but read beyond the things condemned

by C. FitzSimons Allison

The answer is "Yes"—along with a list of our sins and shortcomings broad and long enough to include everyone. St. Paul lists fornicators, idolaters, adulterers, male prostitutes, homosexuals, thieves, the envious, drunkards, slanderers and swindlers as those who will not inherit the kingdom of God (I Cor. 6:9-11; I Tim. 1:9-10).

Not all are guilty of each of these sins, but none of us is free from them all. Certainly idolatry (putting anything above God) and envy are universal. Truly "all have sinned and come short of the glory of God" (Rom. 3:23) and "none is righteous, no not one" (Rom. 3:10-20). Scripture clearly teaches that the law holds all under condemnation (Matt. 5:7; Luke 18:27).

Attempts by contemporary advocates of homosexuality to remove it from the list of sins or to claim that it does not mean what it traditionally has meant have been singularly unsuccessful in persuading the non-lobby scholarly world. Claims that the story of Sodom (Gen. 19) was one merely of an offense against hospitality and does not condemn sodomy, that *arsenokoitai* in Romans, Corinthians and Timothy merely refers to cultic or coercive homosexual acts and does not apply to consenting adult same-sex acts cannot be supported by the texts. The frequent citing of the works of John Boswell and others as authoritative without mentioning the long list of scholarly critiques disclosing their distortions

is shameful and smacks more of unconscionable political pressure than honest scholarship.

Much more serious than the distorted scholarship is the pastoral distortion that obscures from sinners, homosexual as well as everyone else, that "glorious" condemnation of sin which brings us to our knees before Christ and makes possible the even "more glorious" righteousness (II Cor. 3:9) that is by faith. Churches have not consistently proclaimed this gospel of grace.

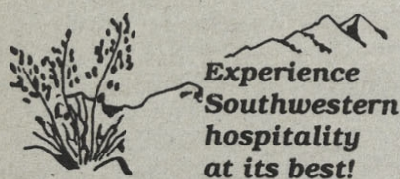
Too often discussions in religious circles end with the questions about what is condemned. That is but the overture to the music. The main part of the score is about redemption and grace.

Current attempts to exclude homosexual acts from the category of sin are inevitable reactions to the lamentable custom of singling out this one activity for condemnation while making other sins acceptable. In each case sinners are sentimentally spared the glorious condemnation that leads to the even more glorious life of grace in the Kingdom of God.

Scripture's teaching regarding sex makes no sense if we begin with negative prohibition. We must start with the positive teaching in Genesis quoted by Jesus Christ in Mark 10:6-9 and Matt. 19:5-6. Here the fundamental reality of being made male and female to become one flesh is established. Prohibitions serve only to protect and safeguard the norms of our nature.

As G. K. Chesterton observed: "The reason we have discipline in the church is to allow the good things to run wild."

FitzSimons Allison is bishop of South Carolina.



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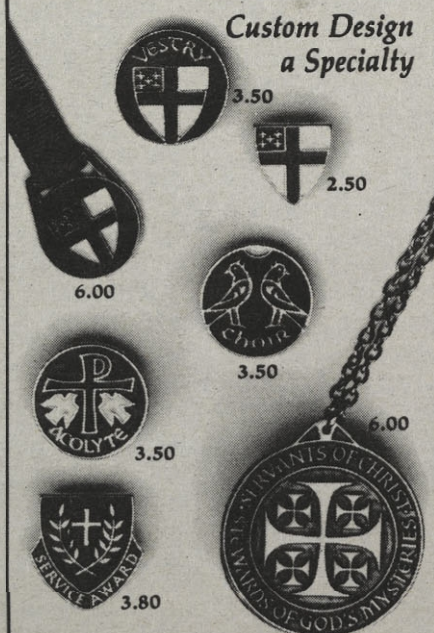
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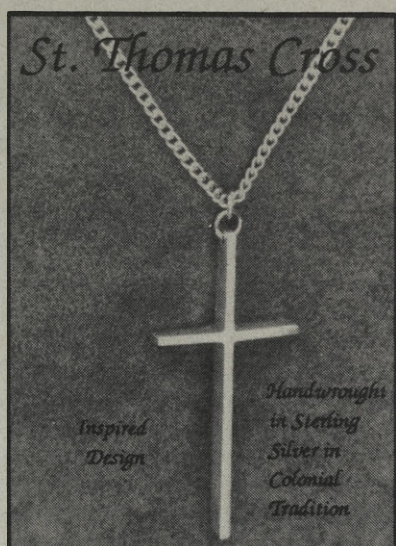
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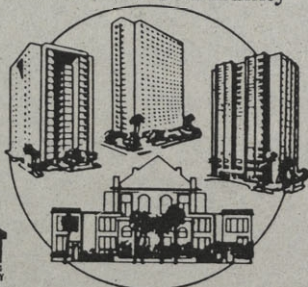
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# Speak your love, speak Reflections on the suicide of a best friend

by Beverly Brice Saunders

**I**lene Tolen Rice, 49, died at her home on 7th Street in Linton, Ind., on July 6, 1989.

She sat, they said, on the well-scrubbed front steps of her home that afternoon where her flowers grew in tubs and lined her walk. She walked through her screened-in porch and into the house. She locked her door deliberately behind her. Sometime thereafter, she picked up a deadly piece of metal and put it to her head. As a child purses its lips to blow away a dandelion puff, she blew her life away.

Ilene was my friend for more than 45 years, and when that shot rang out in that empty house, it killed a part of me, too.

We were 3, maybe 4, when we met, neighbors, less than a block away. She was an elfin child, skinny, all arms and brown legs with wispy sun-bleached blonde hair. A rescuer of baby birds and hurt animals, fast runner, quick climber, catcher of poison ivy.

We played morn to night, "dress-up," and we licked the ice cream from the tops of Dixie cups to reveal the movie star. Not Rita Hayworth again! We threw off our shoes in spring and ran barefoot on gravel and fresh-tarred streets till our feet were like leather. We got spanked—hard—for pulling down our panties and putting our bare bottoms on a mock-leather hassock Mama had scrubbed and put in the warm sun to dry. "In full view," Mama said. "Full view! Whatever were you girls thinking!" Sat double on my swing and watched the big kids going off to school.

### Do, Lord, remember me

As we grew, we "spent the night" giggling and talking later under fragrant line-dried sheets. On Saturdays we went to the movies, clutching our quarters in damp hands. Mr. Landis, across the alley, would give us a nickel sometimes when we passed by if we would sing "Do, Lord" in harmony. We sang, her childish soprano, my already husky alto, we sang:

*I took Jesus for my Savior,  
You take him, too.*

We belted it out, took the nickel and ran.

We noticed boys at last, and we dreamed out loud to each other of the boy we would marry who would love us forever. We named our imaginary children Starr and Scarlet and Windy Gale and called our real ones Kathleen, Christopher and Anne—mine—Matthew, Teresa and Beth—hers.

In our teens, when life got complicated, we told each other our deepest secrets. And we kept them. I kept hers as well as my own for decades until I met the man for whom I opened my heart and laid my life bare. I thought I was safe. I wasn't.

I left Linton; she stayed. I wandered far, made mistakes, picked myself up, dusted myself off and started all over again. More than once.

I always went home, always she was there. Home base, I called her to myself, Ilene, home base. Wherever I came from, whoever I came with, she was there. Her greeting was always the same. Eyes shining, warm smile, arms straight out, she embraced me, accepted me, loved me, rejoiced in my coming home.

Ilene came to my home in October, 1988. Rode back with me from Indiana over the rolling hills of the southern parts of our state, across the flat interstate of Kentucky and Tennessee into the mountains of North Carolina. I was at low ebb, things were not going well. She chattered, remembered, entertained. She oohed and aahed over the home my love and I had made with our hearts and with our hands.

For three magical days we played and laughed, sat up late. Toured the city ("So big," she said), ate French onion

soup, found a wonderful music box in a junk store for her collection. We walked the neighborhood at night, in warm sweaters, arms locked, matching our steps to the rhythm of old songs, stumbling over the words.

Then it was time for her to go. We hugged, looked into each other's eyes, smiled. "Bye," she said. "See you next summer. I love you." I should have held her a little tighter. I never saw her again.

### "You don't want to hear"

I was alone when the call came from Linton that Thursday evening. Saran, my second-oldest friend, only 36, heir to the throne. "I have something to tell you, but you don't want to hear, you don't want to hear."

I felt numb when I put down the phone, stunned, like running into a closed door in the dead of the night. In the living room I stood, arms limp, trying to take it in. From the bottom of my soul, I cried, "Ilene! No! Ilene, wait a minute. No! Ilene, no, no, no."

I fell to my knees, prayed hard to light her way. "Into thy kingdom, this day, dear Lord, receive, please receive the soul of my friend, my dear friend, please God, dear God, please God."

Bit by bit word filtered down to me from Indiana, sad voices, sorry, patting me. Ilene left this world not because she was terminally ill, not because she was angry but because she felt worthless, of no value. Rejected, she couldn't begin again. I know those feelings, I know. But oh, her value and her worth to me, to me!

She sent signals; she was not believed. She said, "I can't." They said, "Don't be silly, of course, you can." She did not get the help she needed. No one's fault, she had been depressed before, down before. They averted their eyes. "She'll be okay," they said. She wasn't.

Why am I telling you this? Suicide is increasing at an alarming rate. It

will touch each of you if it hasn't already. Not all who feel worthless, discounted, of no value will die. Some will. Is there an Ilene in your life? If so, you know who she is. Watch for the signals. Listen. Be there. Get help.

Don't just go to the Hallmark store and pick a card with a chipmunk on it that says in pre-packed sentiment, "I'm thinking of you." Write a loving letter, take the time to say, "You are the best. . . I remember when you. . . I am proud of you for. . . you looked gorgeous the night you. . ."

### Storm the gates

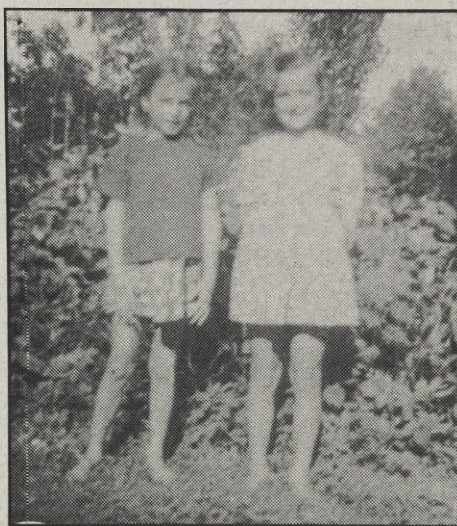
Don't just leave word on the machine that you called. Storm the gates, pound on the door, take her hands back in yours and say, "I love you; you are of great value to me and infinitely precious and irreplaceable." If you believe it, say, "You are a child of God, a sister of Christ Jesus and an inheritor of his kingdom, and you are my beloved friend."

Ilene and I would have turned 50 together last September. I am 25 days the elder. We had plans to celebrate. We talked of it, poked each other in the ribs, made fun of crow's feet, said we were fine wine and made little jokes about making love in the dark. I still turned 50, but it wasn't as easy or as much fun.

So, good-bye, Ilene, tee-legged, toe-legged, bow-legged Ilene. I accept your death because I have to, but I will miss you so. Home base, Ilene, funny, witty, wise, good Ilene. Keeper of our childhood, confidante, comforter, cheerleader. Bye, see you.

My friends who read this, I beg you, speak your love, speak your love and speak it once again.

Beverly Brice Saunders is a communicant of St. Andrew's, Charlotte, N.C.



The author (left) and her friend Ilene around 1944.



feasts for feast days

by Virginia Richardson

Anskar  
February 3

Anskar was born in 801 into a noble Frankish (French) family near Amiens and was educated at the Benedictine abbey at Corbie in Picardy. After taking vows he was sent with a few brother monks to Westphalia to establish a religious settlement—New Corbie (Corvey)—to care for the spiritual welfare of the recent Saxon converts and to expand the church's evangelical mission. He taught and preached to the Saxon tribes and gained knowledge of and insight into the language and customs of the "men of the north."

Harald Klak, an exiled Danish king, had taken refuge at the court of Louis the Pious. Following his baptism at Mainz, he returned to Denmark to try to reclaim his throne, taking with him Anskar, who preached throughout Denmark and established a school at Slesvig. Invited by the merchants of Birka, Anskar went on to Sweden where he was kindly received by King Bjorn and given permission to preach and build a church, the first in Scandinavia. Although he spent 18 months among the Swedes, he did not make many converts.

Anskar returned to Germany where at the age of 31 he was made bishop of Hamburg and appointed papal legate to the missions of the north, which included Norway and Sweden as well as Denmark and northern Germany, the idea being that Hamburg should be a center for evangelization of northern Europe. He continued to teach, preach, found schools and monastic communities, keeping the new faith alive and growing.

During these years the Viking raids on the rest of Europe increased in frequency and severity, eliciting the plea: "From the fury of the Northmen, O Lord, deliver us." In 845 a Viking force carried in 600 ships attacked Hamburg, and the entire city—including church and monastery—was destroyed. Three years later the See of Hamburg was united with that of Bremen, and Anskar was given charge of both. Later, through patient diplomacy, he was able to win the confidence of Erik, king of Jutland, and build churches at Slesvig and Ribe. He also was permitted to build other churches in Sweden.

The name Anskar means "javlin of God," and he lived up to it. All his life Anskar fought—with words, will and sheer tenacity—to save the souls of men, to succor his people and to end the Viking slave trade which flourished over most of northern Europe. Though he was never able to eradicate the practice, he helped mitigate many of its worst horrors.

Anskar died in Bremen in 865. Following his death, much of what he had achieved was lost. Nonetheless he became patron saint of Denmark, and Sweden recognizes his efforts with an annual pilgrimage to the now deserted island of Birka (today Bjorko).

"Anskar is a memorable and prophetic figure," says missions expert Bishop Stephen Neill, "not because of what he achieved, but because of the patience and devotion with which he pushed against a door which was not yet ready to open."

Anskar was a strict ascetic. He frequently subsisted on bread and water and after his death was found to have worn a hair shirt. He is best honored with a simple meal of dishes from Denmark and Germany—fileter, carrot ring with glazed turnips and turnip greens, caraway potatoes and frozen coffee cream. (Serves 6.)

Fileter

- 2 lbs. flounder fillets

2 tbs. salt

¼ cup fine toast crumbs

½ cup flour

¼ tsp. dried sage

Pinch nutmeg
- ½ tsp. paprika

1 egg

1 tbs. water

¾ cup oil

¼ cup butter

Pat fillets with paper towels; salt both sides of fillets; wrap in plastic and chill 1 - 2 hours. Rinse; blot dry with paper towels. In a shallow bowl combine crumbs, flour, sage, nutmeg and paprika. In a second shallow bowl beat together egg and water. Dip fillets in egg, then in crumb mixture. Using 2 large skillets, heat half the oil and butter in each; when oil is sizzling, add fish. Cook fillets quickly over medium-high heat until brown and crisp on both sides.

Carrot Ring with Glazed Turnips and Turnip Greens

- Butter

2 tbs. fine dry bread crumbs

2 tbs. butter

2 tbs. flour

½ cup milk

3 egg yolks, beaten until smooth

2 cups grated carrots
- ¼ tsp. sugar

Dash allspice

⅛ tsp. dried basil or chervil

3 egg whites

1 tsp. salt

2 tbs. fine dry bread crumbs

Preheat oven to 350°. Butter a 6-cup ring mold and sprinkle with 2 tbs. bread crumbs. In a large saucepan melt 2 tbs. butter; blend in flour; add milk, whisking until mixture starts to thicken. Remove pan from heat; whisk in egg yolks, beating until smooth. Add carrots, sugar, allspice and basil. In a bowl, beat egg whites and salt until stiff; fold into carrot mixture and pour into prepared mold. Sprinkle with 2 tbs. crumbs. Set mold in baking pan and add 1 inch of water to pan. Bake 1 hour or until firm. To serve: Unmold carrot ring onto serving platter; fill center with turnips; surround with cooked turnip greens sprinkled with malt vinegar.

Glazed Turnips

- 4 large turnips

1 cup beef bouillon

2 tbs. butter

1 tsp. lemon juice

2 tsp. sugar
- Pinch dill weed

1 tbs. finely minced fresh parsley

½ tsp. fresh thyme leaves

½ tsp. chopped fresh basil

Quarter turnips; shape into ovals. Place turnips in a medium saucepan; add bouillon and cook, covered, until they can be pierced with a fork but are not tender, about 5 - 8 minutes. Remove cover and cook over high heat until liquid is evaporated. Add butter, lemon juice, sugar and dill weed. Shake pan over low heat until turnips are well glazed. Turn into center of carrot ring or a serving dish. Sprinkle parsley, thyme and basil over turnips.

(Space prohibits printing all recipes mentioned. For the others, send a stamped, self-addressed envelope to Feasts, Episcopalian, 1201 Chestnut St., Philadelphia, Pa. 19107.)

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## hallelujah Breakdown

# I didn't go to Mozambique, but...



by Christine Dubois

There's something about Lent that makes me want to step out of my humdrum existence and do something for God. Last year, we found just the thing: a medical mission to Mozambique.

Mozambique wouldn't have been my first choice. I didn't even know where it was. And the more I learned, the grimmer it looked. Years of civil war had taken their toll on this African nation. Hundreds of thousands of civilians had been killed or left homeless. Hospitals, schools and transportation systems had been destroyed. Poverty, hunger and violence were the norm.

Yet we had no doubt Mozambique was where the Lord was calling us.

A letter had landed on my desk, describing a medical project co-sponsored by the health care organization I work for. Our company was sending doctors and nurses to Mozambique to train local medical personnel. Glancing at the end of the letter, I read: "We would like to send a journalist from your department to Mozambique to cover this story firsthand."

What a wonderful opportunity to use my writing gifts to help people in need! I felt like the prophet Isaiah hearing God ask: "Whom shall I send?" And like Isaiah, I responded: "Here I am. Send me."

That afternoon, I discussed it with my supervisor. "I'd like to be the one who goes," I said.

"Chris," she answered, "you're the only one who'd want to."

My husband's O.K. was harder to get, but soon he caught the vision and arranged to travel with me to take photos.

We renewed our passports, checked on required immunizations and played "Say it in Portuguese" tapes. I bought a small gold cross to wear around my neck—both to let others know I was a Christian and to remind myself that God would be with us no matter what happened.

Then the whole thing fell through. Instead of accompanying doctors on dusty country roads, I sat in a hospital cafeteria, interviewing nurses who'd come back.

We were crushed. What was God trying to tell us?

The gold cross sat for a time forgotten in the jewelry box, but recently I began wearing it again. It assures me that God is with me in the pain and stress of daily life just as God would have been with me in Mozambique.

At times, I still wish we'd gone to Mozambique. But I'm beginning to see that nothing is humdrum in God's eyes. Responding with grace to the daily challenges of life in Seattle is just as valuable as serving in the mission fields of Africa. Loving one another and serving the people we know is significant enough—even for Lent.

**Christine Dubois** is a Seattle-based freelance writer who contributes regularly to *The Episcopalian*.

environment. Enjoy the vision of the attractive lady in church as a part of God's good creation, but better not try to make a date with her—unless, of course, you're both unattached.

Dr. Church

Dear Dr. Church:

Whatever happened to the Gesimas—Septua, Sexa and Quinqua—those three Sundays that used to lead us gently into Lent? I miss their sonorous and mysterious sounding names. Why are we losing the old rigors of Lent?

Old Fashioned in Oldtowne

Dear Old Fashioned:

Good for you! Others simply bewail the church's spiritual flabbiness and put it down to rising secularism. You have put your finger on the nub of the situation. Knock out pre-Lent, and you knock out Lent. Do away with Lent, and you do away with Good Friday. Lose Good Friday, and you lose Easter. No cross, no crown. The ecclesiastical domino effect. Nothing left but Santa and the Easter Bunny.

Reversing the situation can begin with a few insightful persons like yourself. Start a Gesima Society and whisper the sacred old names during the pre-Lenten Sundays. Subvert the altar guild with midnight raids on the church, replacing the green with pur-

*Continued on next page*



ASK  
DR. CHURCH

Dear Dr. Church:

One Sunday as I went up for communion, I noticed the attractive woman preceding me in her tight-fitting knit dress. At first I was horrified by my not-so-innocent pleasure. But as I knelt to receive the bread, trying to recapture a sense of piety, I got the feeling God was laughing at my confused feelings. I returned to my pew cleansed and in good humor. Could I be falling into the heresy of Gnosticism?

Lecherous in Pennsylvania

Dear Lecherous:

Human, yes. Lecherous, maybe. Gnostic, no. Gnosticism always regarded the material world and the flesh as evil. While your first reaction to having carnal thoughts in church may have been on the Gnostic (or at least Puritan) side, your sense that God was enjoying your confusion saved you. The anti-Gnostic Fathers taught that people need redemption from an evil will rather than an evil

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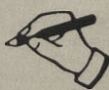
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## FINE LINES

# Episcopalians and Pentecostals: *Deja vu*



My first reaction to the news (reported elsewhere in this issue) that a Pentecostal church is seeking to become an Episcopal parish was astonishment.

My second reaction was that it's about time.

A century ago, the historic churches had embraced a liberal theology which taught the gradual perfection of the human race and dismissed sin, grace, miracles and redemption. The Pentecostal movement began at that time in North Carolina and Tennessee, offering a life-changing infusion of the Holy Spirit and appealing to believers who felt liberal theology cut the heart out of the Christian gospel.

As recently as 20 years ago, the historic churches still disdained the Pentecostals, calling them "sects" and "fringe groups." But times have changed. The largest Pentecostal body today, the Assemblies of God, has nearly as many U.S. members as the Episcopal Church. And Pentecostal experiences have become commonplace in most of the historic churches as well.

Students of church history have heard of such things before. Whenever the church has grown complacent, worldly or theologically vapid, "sects" and "fringe groups" have arisen, later to be incorporated into church life.

The Edict of Milan in 313 not only freed the church from persecution, but soon led to a privileged church patronized by a corrupt state. As Christianity became fashionable,

more and more church members took their faith lightly. It is no coincidence that the first monasteries were formed at this time for Christians who sought a deeper expression of piety than could be found in the typical parish church.

The established church soon saw the value of monasticism and embraced it. Ever since, monks and nuns have enriched both church and society with their spirituality and good works (this too is discussed elsewhere in this issue).

A similar movement arose at the height of centralized papal power in the 13th century when Francis of Assisi founded a new order of brothers to live according to the virtues of poverty, simplicity and obedience, which a now wealthy church too rarely embodied. Francis' movement was so readily accepted that he was canonized just two years after his death.

Martin Luther launched the Reformation in 1517 as a protest against a corrupt papacy. Today Rome accepts virtually everything he sought.

John Wesley converted thousands of common people in 18th century England by preaching in the streets

and fields at a time when the established church was more concerned with propriety than holiness, eschewed "enthusiasm" and preached the empty gospel of Deism. Wesley's witness led not only to the founding of the Methodist churches, but enriched and renewed Anglicanism as well.

Today's Pentecostals stand in this noble line. A historic church often preoccupied with maintenance functions such as ordination requirements, liturgical formularies, and budgets needs the Pentecostal witness to the power of the Holy Spirit in church life. Many Episcopalians have already been touched by this witness. If an entire congregation of Pentecostals wishes to join with us, let us rejoice at the gift they bring.

But let us not demean what we are. Though we have much to gain from the spiritual vitality of the Pentecostals, God has not left us without spiritual gifts of our own and it is precisely these which our Pentecostal friends seek in asking to join us. Anglicanism offers the creeds, sacraments, historical roots and "stability," as one man has called it. These gifts too are worth celebrating.

If the historic church sometimes becomes stuffy and arid, renewal movements sometimes drift into theological kookiness. Which is the worse danger, I do not know. It is a choice we need never make if Christians recognize and embrace all the gifts God gives his church.

## Dr. Church

*Continued from previous page*

ple hangings. Refuse to sing "Alleluia." Acts of ecclesiastical disobedience may be needed to rescue the church year from total dissolution.

**Dr. Church**

**Dear Dr. Church:**

I have been reading lots of predictions about what will happen in the world in the 1990's. What are your predictions, churchwise?

**Incurably Curious**

**Dear Incurably:**

I cannot oblige your curiosity about the future. Indeed, I must warn you that if it is allowed to go unchecked, it will be fatal. Read Lev. 19:31, 20:6 and Deut. 18:10-11. The scriptures account all forms of divination as abominations to the Lord. The only things that are safe to predict are such certainties as the speedy demise of *The Episcopalian* (taking Dr. Church with it) and that, whatever other disasters may occur, God will continue to be faithful.

**Dr. Church**

**Dr. Church** is an Episcopal bishop who chooses to remain anonymous.

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## Diocese of Newark is not an island

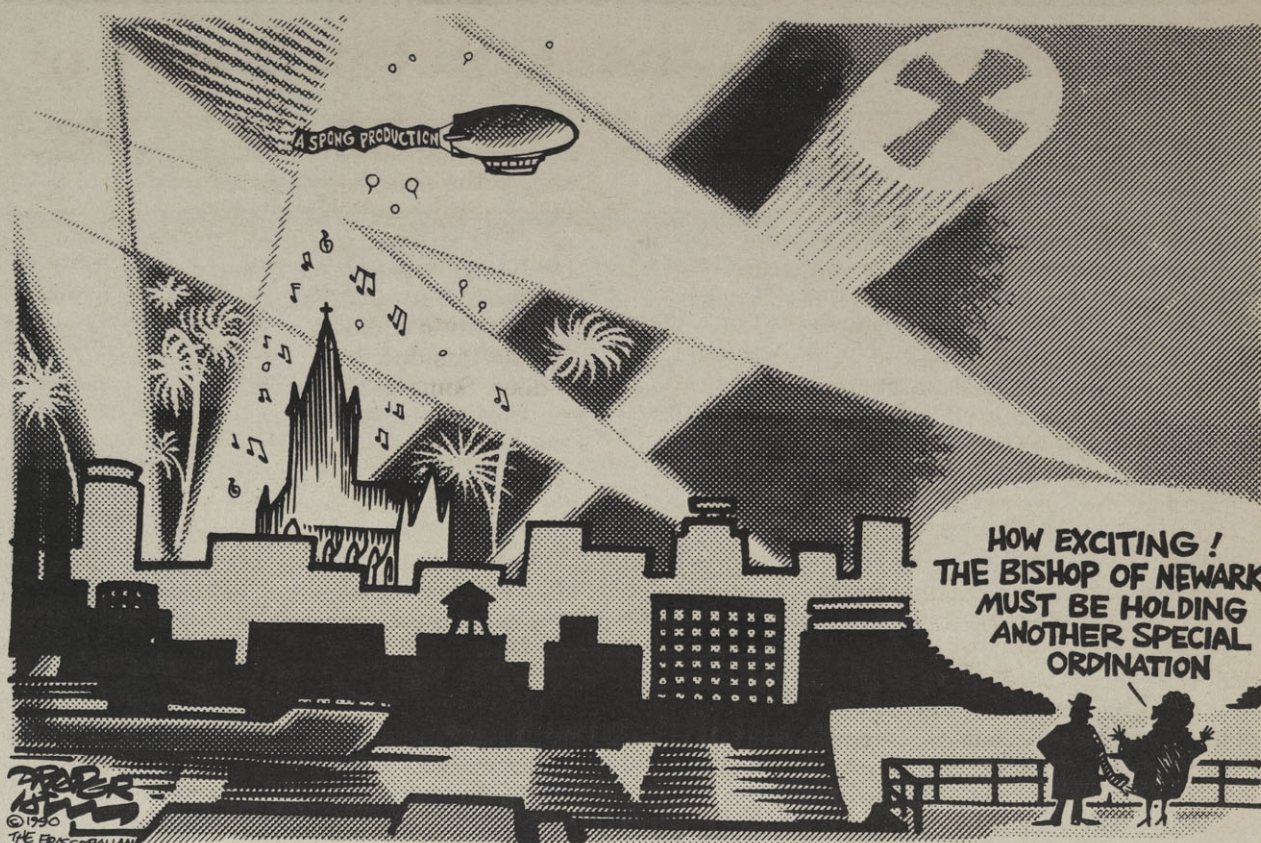
With the fanfare of an advance press release, Bishop John S. Spong of Newark has ordained to the priesthood J. Robert Williams, an openly homosexual man with an active sex life. Some will say he was doing in the open what some other bishops have been doing quietly for years. No denying there is truth to that.

Others, including ourselves, believe the ordination, in effect, was also a thumbing of the nose at the church. Whether or not gays should be ordained is, of course, a valid question but not the central one in this case, in our view.

The ordination will remind some people of the "irregular" ordination of 11 women in 1974, two years before General Convention approved ordaining women. The bishops who placed their hands on those women's heads no doubt sincerely believed in the rightness of their action. And since 1976, most of the Episcopal Church has rejoiced in the ordained ministry of women. But bitterness at having the choice "rammed down our throats" in 1974 still rankles in some quarters.

There is benefit, in others words, in having the mind of the church generally made up on a deeply divisive issue before taking the bull by the horns. So it is with the ordination of openly gay persons. The Diocese of Newark—any diocese—is not an island, but a part of the larger church.

Admittedly, canon law does not apply here. But anyone who participated in or observed the 1988 General Convention remembers the extensive debate and votes on resolutions relating to homosexuality. The deputies and bishops left Detroit with an intact 1979 resolution which states that to ordain practicing homosexuals or heterosexuals with a sex life outside marriage is "not appropriate."



Convention did ask the dioceses to engage in structured dialogue on these and other questions related to sexuality to see if the church's mind could be made up when it convenes for General Convention next year. Dioceses are going through that exercise now.

Into that process comes Bishop Spong, brandishing press releases, to perform this ordination. He argues that he is not alone, that his commission on ministry and standing committee back him. That's good—and necessary—but still beside the point for an arm of the Episcopal Church.

Two years from now, will we look back at a resolution adopted by the 1991 convention allowing ordination of gays and say Spong led the way? Who can predict the future on this volatile matter?

One can foresee, however, that if such approval is given, the temperature of dissent in the church will have been measurably raised by Williams' ordination. The bishop said in a statement later, "Unilateral autocratic decisions made by the bishop regarding the future ordained leadership of the Episcopal Church is not our style." His style, maybe not; his substance, yes.

## YOUR VIEWS

So we may print the largest number possible, all letters are subject to condensation, but we welcome readers' comments.

### Quake-hit town helped by church

Thank you for including an article on the California earthquake (December). Unfortunately, the article did not adequately deal with the extent of the damage in Santa Cruz County, especially in the Watsonville area, or the relief fund established at All Saints' Episcopal Church in that city.

The Loma Prieta earthquake resulted in the destruction of 558 homes and 134 mobile homes in Santa Cruz County. An additional 1,915 homes and 534 mobile homes sustained major damage, and 8,995 homes and 586 mobile homes had minor damage. Some 6,000 [of these] units were in the Watsonville area alone. This constitutes almost 10 percent of all available residential units in the area. Damage to homes and businesses in the county will approach \$150 million; of this, about \$80 million is in Watsonville.

All Saints' has established a disaster relief fund. Almost \$50,000 in donations have been received from individu-

als and churches throughout the nation as well as from the Presiding Bishop's Fund for World Relief. Proceeds from this fund have been used for emergency housing, clothing, food and related social services for children, adults, families and the frail elderly. Funds for rebuilding will be needed for the next five years at least, and the All Saints' fund will be available to help because of the overwhelming response of donors everywhere.

All Saints' is still accepting donations for the Disaster Relief Fund, 437 Rogers Ave., Watsonville, Calif. 95076. [I] extend heartfelt gratitude to everyone responding to Watsonville's needs in this time of great crisis and challenge.

*The Rev. Philip S. Reinheimer  
Watsonville, CA*

### Those not elected are not 'losers'

In a short article (December) you reported on the election of the Very Rev. Donald McPhail to be bishop coadjutor of Arizona. You used the expression, "McPhail handily

defeated. . . ."

As dioceses and clergy move through the episcopal election process, a major concern for all involved is to avoid the impression—and certainly the fact—that the election of a bishop is a political exercise in which one person's victory means everyone else's defeat, including those who voted for those who "lost."

An episcopal election rightly conducted is a spiritual exercise in Christian community leadership discernment that is vital to the life of our church. Those who are not elected have a difficult but necessary part in that discernment process. In giving of themselves to that process in behalf of a diocese, they deserve better treatment than to be pictured as "losers" and ne'er-do-wells.

*The Rt. Rev. Harold Hopkins, Jr.  
Bloomington, MN*

### Appeal will vindicate Swanson, observer says

Your comment on the Swanson trial (December) should not have included a statement from Bishop Spong

since the verdict has been appealed.

As a professional historian specializing in ecclesiastical history, I feel sure that the full transcript of the proceedings of this trial, at which I was present for all the sessions, will show that the court's judgment was not consistent with the evidence presented.

I am confident that the appeals court, consisting of trained lawyers and clergy who are not canonically subject to Bishop Spong, will reverse the court's decision. Indeed, whatever happens, this trial will surely be regarded as one of the truly historical trials of the Episcopal Church.

*The Rev. Robert T. Coolidge  
Westmount, Quebec, Canada*

### Women's ministry is more than 'plumbing'

My compliments on December's pull-out celebrating the bicentennial and Pamela Darling's significant contribution to the collection.

I share the Rev. James Trimble's desire for a renewed emphasis on mission.

[I think] the ordination of women is essential to mission, though, and not *only* a matter of "plumbing." If women are not full participants in our missionary society and our mission, then ours is not the mission of Jesus Christ.

The struggle for the full incorporation of women, lay and ordained, into all areas of mission and ministry is a necessary expression of our baptismal vocation "to resist evil, . . . to repent, . . . to proclaim the gospel, . . . to represent Christ, . . . to strive for justice and peace, and to respect the dignity of every human being."

*The Rev. Carol Cole Flanagan  
Ellicott City, MD*

### Decries ordination of practicing homosexual

I was astounded and thoroughly disgusted by the ordination of J. Robert Williams on December 16 by Bishop John Spong in Hoboken, N.J.

Have we Episcopalians forgotten the teachings of our Lord? Have we forgotten God's judgment of Sodom



## Evangelizing Jews should not be a part of the 'Decade'

by George N. Hunt, J. Daniel Burke,  
and James R. Lassen-Willems

Concern with current language regarding the Decade of Evangelism requires that someone volunteer another description of evangelism. We believe the Decade of Evangelism holds much promise for the church. We believe it is our vocation to proclaim the Good News. Yet we also believe that any new missionary evangel must include a new understanding of Christian relationships with other faith groups and with the secular world. The writers of this article are founding members of the Abrahamic Accord, a project which was begun in 1985 to facilitate a dialogue between Christians and Jews.

Evangelism was formative in the Church of England following the Reformation. Our greatest theologian, Richard Hooker, defined our communion, in contradistinction to Puritanism, through a series of debates with the outstanding Puritan preacher, Thomas Cartwright. As a movement, Puritanism was concerned with resisting the development of modern science and resisting all civil governments.

Puritanism moved to diminish the importance of ordained sacramental ministry, thereby replacing its importance with a primarily preaching, proclaiming and teaching role for a Christian congregation. A feeling of enthusiasm and/or di-

rect guidance by the Holy Spirit in a congregation replaced the role of the traditional leadership in the church with its four orders of bishops, priests, deacons and laity. Any significant role for reason in the church was challenged by the assumption that the world was in the thrall of Satan. Only scriptural leadership in the congregation could save the Christian people.

Does this description sound familiar? We think it does. Some of the impetus for the current wave of evangelism embodies many of the same emphases which characterized Puritanism. The new movement challenges the ethos of the Episcopal Church. It calls for a stance which uses scriptural proof-texting for developing the theological positions of the church. Thus, we are denied the traditional Anglican balance of reason, tradition and scripture in the formulation of the church's theological statements. This new evangelism's obsession with the words of the gospel would cause our church to lose its accountability for the performance of acts conforming to God's call to justice. Also, in a time of religious pluralism, this new evangelism calls for a triumphalist vision of Christian conversion. Some of the new evangelists even call for the conversion of God's special people, the Jews.

The Episcopal Church should be concerned with incarnating the vision of the gospel in the midst of a broken world. It should be leading the

struggles of oppressed peoples, of the very poor, of the abandoned and of all the afflicted peoples of our world for inclusion and healing in God's righteous kingdom. Our church should continue to celebrate God's relationship with the Jews, which remains an unfolding mystery that needs no correction from Christians. Instead of convert-

### Some of the current wave of evangelism embodies many emphases of Puritanism.

ing the Jews, we should be repenting of those terrible centuries of neglect and active persecution which characterize the Christian relationship to the Jewish people and their faith.

The Abrahamic Accord was founded to study and develop new ways of facilitating the necessary leadership such Christian repentance requires if our relationship with the Jewish people is to be healed.

Richard Hooker thought the world about us revealed in its laws and its order the divine laws of our God. The world for him was not an evil place, but a blessed opportunity for human beings to recognize and to cooperate with the Divine Being. Ours is a communion that has developed within a broad context of faith and ceremonial understandings.

Our positions on recognizing God's covenant with the Jews, on the justice and liberation struggles of people in the Middle East, Africa, Latin America and Asia, on the ordination of women to all orders of the church, on ecological crises, on the understanding of the richness and diversity of human sexual identity and on making our liturgy inclusive of all the people in the church, all point toward the incarnational and converting activity of Christ in our midst. With such faith we can approach those unchurched people who are looking for a Word of meaning in their lives. The kind of incarnational faith we speak of here attracts or evangelizes such unchurched, thinking people to become Episcopalians.

The vocation of Anglicans in the coming decade may be to define and manifest a new type of evangelism. This would be an evangelism in which a logic of exclusion is balanced by a logic of complementarity.

Our witness is to the saving power of God as revealed in the life, death and resurrection of Jesus Christ; for us there can be no other. This is the logic of exclusion.

However, this should not permit us to assume that the God who is beyond all that we can imagine has never addressed and called into being other households of faith, Judaism and Islam being the most obvious cases in point. For coming to terms with this—a God and a Word far more dynamic than we have so far been able to understand—we need a logic of complementarity. Mature Christian faith requires a comprehension that the only way to God may turn out to entail a number of ways to the only God. That, indeed, may be the conversion to which God is calling all humanity as we approach the millennium.

Thus, we do not need to frighten or coerce people to become Christians or Episcopalians. Rather, we need to insist upon a conversion in ourselves with the full moral, spiritual and intellectual transformation that will make our actions and speech into the necessary instruments of God's unfolding revelation. To be an Episcopalian should involve a whole-life conversion of ourselves, not the triumphalist establishment of a new sectarianism, a new Puritanism.

George N. Hunt is Bishop of Rhode Island; J. Daniel Burke is rector of St. Martin's Church, Providence, R.I.; James R. Lassen-Willems is canon to the Bishop of Rhode Island.

### Pontius' Puddle



and Gomorrah? I urge you to read St. Paul's first letter to the Corinthians in its entirety.

George Yarns  
Clarks Summit, PA

### Are homosexuals 'fallen' people?

Ann R. Wood (Your Views, December) writes: "Homosexuality is a *given*, not a choice. . . . A natural formation *cannot* be considered a sin." The same is true of heterosexuality. What we do with these dispositions determines their morality.

Someone born with a psychopathic personality is, in this sense, a "natural formation." Christians do not regard such a personality as being, in itself, sinful, but as sad evidence of the fallenness of the natural order.

Can homosexuality be described as being "in God's image"? By its very nature, it is barren and infertile. The Judeo-Christian tradition has always maintained that it is in our creativity—above all, in our sharing with God in the procreation and nurturing

of new life—that we are "in God's image."

The Rev. Allan Hawkins  
Arlington, TX

### He takes issue with P.B. on Salvadoran crisis

The Presiding Bishop's letter of November 21 to the bishops of the Episcopal Church regarding the murder of six Jesuit priests is a mixture of myopia and mercy.

It is myopic, first, because the Marxist FMLN rebels who have occasioned the "civil conflict which splits the nation" are fundamentally incapable of providing the Salvadoran people with the "economic and political justice" the bishop so rightly calls for.

Second, it is a misperception to blame the United States for the Salvadoran crisis as the bishop appears to do when he states that Salvadoran justice is being "sacrificed to the supposed national security needs of our nation." It is the people of El Salvador and their democratically elected governments that are being violated and sacrificed to the FMLN ideo-

logues who have consistently failed at the ballot boxes.

I join with the Presiding Bishop, and all bishops, in denouncing the personal and structural forms of evil—on the left and on the right. We must pressure the U.S. and Salvadoran governments for the trial and end to the right-wing death squads.

The Rev. Richard H. Gomer, Jr.  
Glen Ellyn, IL

### Revised English Bible hasn't been approved yet

The item concerning the Revised English Bible translation (November) was accurate as far as it went. However, this version is not yet authorized by the Episcopal Church for public reading at services of worship.

A resolution to General Convention which would permit the use of this new translation has already gone forward from at least one diocese (California). It will take action by General Convention before the translation is approved, and this will have to wait until at least 1991.

Nigel A. Renton  
Oakland, CA



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### CAMP AND CONFERENCE CENTER AUTOMATION CLINIC

The Diocese of North Carolina and The Church Pension Fund will be sponsoring "The Automation of a Conference Center, Browns Summit: A Case Study." This event will be held February 11-13th at the Conference Center of the Diocese of North Carolina at Browns Summit.

This two-day event will be of special importance to anyone responsible for the operation of camp and/or conference centers. Those individuals who are planning or are in the process of automating their facilities will find this conference to be of special interest.

The conference begins with dinner on Sunday, February 11th, and ends with dinner on Tuesday, February 13th. The cost for this event, excluding transportation, will be \$125.00. Included in the price: 2 nights' lodging, seven meals.

Further information can be obtained by calling Ms. Letty Magdanz at (919) 787-6313 or Mr. George Pascucci at (212) 661-6700, ext. 719.

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## Pentecostal

Continued from page 1

if I didn't at least make a phone call or two."

White called Jacoba Hurst, an Episcopal priest in neighboring Tifton, Ga., whom he had met briefly a few years earlier.

"It was late this past summer when Stan called me," recalls Hurst. "It took him a long time to get around to what he really wanted to say. There was this elaborate lead-in which I wasn't sure was going anywhere. I was about to say, 'Well, it's been nice talking to you,' and terminate the conversation when he suddenly asked whether he could be ordained an Episcopal priest without giving up his congregation in Valdosta. It kind of stunned me. I didn't know what to say."

Hurst apparently said the right thing. The two made an appointment to talk the next day for an hour. The conversation lasted five hours.

"I saw he was already pretty sophisticated about liturgics and Anglican polity," says Hurst. "He has a lot of intuitive sensitivity, and his intellectual capacity is high. His spirituality is very Anglican already—though some of his vocabulary isn't what I'd call Anglican!"

Hurst arranged for White to meet with Georgia's Bishop Harry W. Shipps. "I thought I'd be dropping quite a bomb on the bishop telling him we had these 500 Pentecostals who wanted to become Episcopalians, but he didn't miss a beat. He said, 'Well, yes, I think something can be worked out.'"

White met in October with an initially hesitant standing committee—chaired by Hurst. Then with the commission on ministry. "There was complete unanimity on the standing committee and commission on ministry after they met Stan," says Hurst. "The feeling was that this was of God."

Members of Church of the King agreed when White presented the

idea to them. "Do I have your support to continue so long as the doors are open?" he asked them. The response was a standing ovation.

Shipps confirmed White January 14 and received 315 members of Church of the King as baptized members of the Episcopal Church. The congregation is now an unorganized mission. "The canons require that you have at least 20 confirmed adult communicants to be an organized mission, and they don't have that many confirmed yet," Shipps explains. Members of the congregation are now enrolled in the catechumenate program, which will lead to their confirmation on April 15, Easter Day. The instruction is led by local Episcopal clergy.

Steve Spiller is a member of Church of the King. He has been a Pentecostal Christian since 1971. "We like to let the Lord do what he wants to do in us, and we try to stay out of the way," Spiller says. "Like becoming Episcopalians. If God opens the doors, no man can close them."

Parishioner Bill Curington speaks of the "stability" of the Episcopal Church. "The Episcopal Church has weathered many storms and come through the ages. Although it may not be the strongest denomination numerically, it's been around longer than most, and I like that. It's bringing things into our church that need to be there. In some denominations you see a lot of migration, people leaving one church and going to another. You don't see much of that in the Episcopal Church. That's stability."

Shipps has been careful to follow established canonical procedures. "We're talking about two tracks," he says. "First there's the congregation, getting them confirmed and bringing them into the diocese as an unorganized mission, then as an organized mission and finally as a parish. And then there's the minister, getting him ordained a priest. We're using Title III, Canon 10, which spells out how ministers of other denominations can become priests. We're not cutting any

corners."

Shipps later wrote to his diocese that much of Pentecostalism is readily transferable to the Episcopal Church and that he was pleased with what he had learned of the theology and worship of Church of the King.

He cautioned the diocese against regarding as essential the "Englishness" of much that is familiar to Episcopalians. "This is something new from the God who makes all things new. With the help of a corps of assisting priests, we will pursue this opportunity with vigor," Shipps wrote.

While he studies for the priesthood, White remains spiritual leader of the congregation, appointed by Shipps. James Bullion, vicar of St. Barnabas' Church in Valdosta, has been appointed catechetical leader of Church of the King.

Parishioners of St. Barnabas' and Christ Church, Valdosta's two established Episcopal congregations, "have overwhelmingly embraced us with open arms," says White. "But that wasn't overnight. They wanted to see what I was about first, to know our story. Then they became warm and helpful—as did the whole clericus and the whole leadership of the diocese."

The church staff meets weekly with Bullion, who serves as mentor for the Education for Ministry (EFM) group which includes White and the rest of the church staff.

EFM's approach to the scriptures is undogmatic and accepting. "This fits right in with where we are," says White. "We're not dogmatic, not fundamentalist, not negative in our faith. My father and grandfather were Pentecostal preachers, but they always preached about the love and grace and goodness of God, not against smoking or going to the movies, etc. We like a church where questions are discussed openly—but that of course doesn't mean we condone everything anybody might suggest!"

The average age at Church of the King is around 30, and roughly 30 percent of its members are black.

## Prison

Continued from page 1

overcrowded (3,800 prisoners, capacity 2,400) Graterford come to be confirmed, received and reaffirmed in the Episcopal Church?

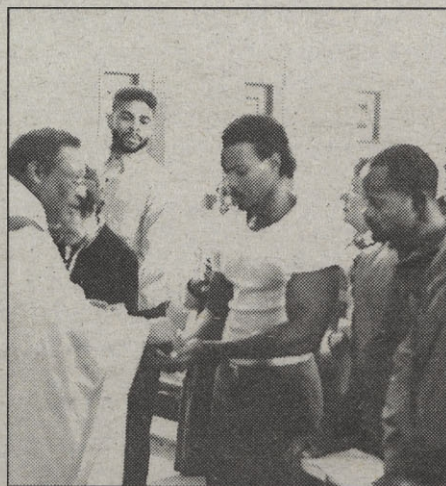
The routine answer is they attended inquirers' classes each week for two months, just as ordinary parish members do. But Guerrero and Myers gave the story other dimensions.

Guerrero, 40, a native of San Antonio, was reared a Roman Catholic, "but I never understood the services because they were in Latin," he says. When he came to Graterford in April, 1988, he adds, the Holy Spirit drew him to the chapel.

"I asked God to come into my life and help me," he says. "A lot of services are held in the chapel, but the Episcopal service is the one where I found peace. It's a quiet service."

"And people came here from the outside [to visit]. It showed me that they are caring. It kept me coming back."

Guerrero, black mustached and athletically built, had been involved with drugs but says he has not



Bishop Franklin Turner with inmates at Graterford Correctional Institution

touched them in nearly four years despite their availability in the prison. He expects to be released in eight months and, after some parole time, take a job as a chef in Florida.

Myers harks back to the time of Dr. Raymond Snyder, an Episcopalian and now-retired veterinarian, who founded the St. Dismas Fellowship for prisoners in Philadelphia and Graterford.

"I used to set up for him [at services] every Sunday," says Myers.

"The Episcopal Church has been coming into prisons longer than any other denomination. I say to them, 'Keep teaching, I'm learning. You show me, I'll grow.' This has kept me in the straight and narrow."

Myers, 53, a thin, brown-haired man serving a life term, was reared on an Indiana farm and has worked in factories, construction and wholesaling and retailing produce. At Graterford, he works in the farm's dairy.

The makings of a sandwich lunch were brought by visitors from St. Christopher's, Gladwyne; Church of the Messiah, Gwynedd; Good Shepherd, Hilltown; St. James', Perkiomen; and Episcopal Community Services, sponsor of the St. Dismas Fellowship.

Lay and clergy visitors, a different parish each week, come to Graterford each Tuesday for a eucharist, Bible study and sharing of concerns and experiences. The visits have been going on for almost 20 years.

After the lunch had been eaten and cleaned up, a Graterford man arranged the group of 30 people in a circle. With their hands held, he led them in a song he had written to the tune of "Swing Low, Sweet Chariot."